

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVIII, No. 9

JUNE, 1928

The Practical Sermon
Symposium on Mixed Marriages
Rampant Atheism and Immoralism
Faith and the Grace of Justification
The Liturgy and the People
Et Fructum Offeratis

Liturgical Notes—Roman Documents
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In the Homiletic Part: Sermons; Book Notes;
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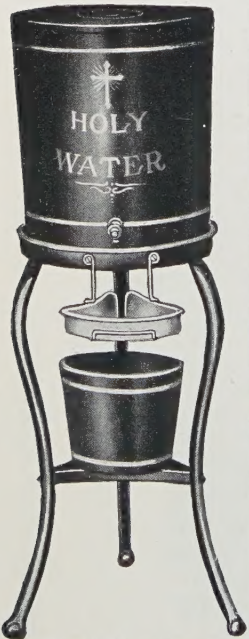
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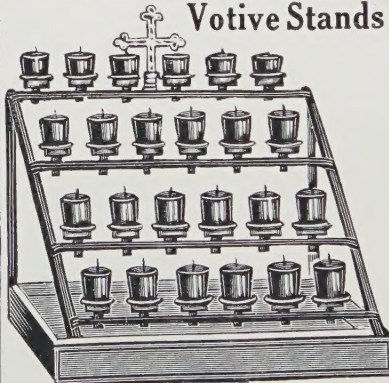
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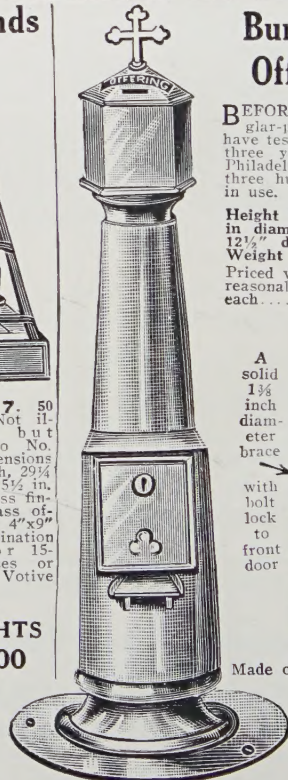
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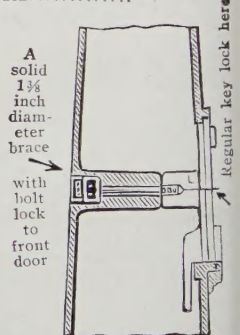
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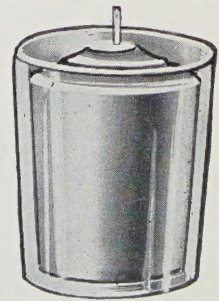
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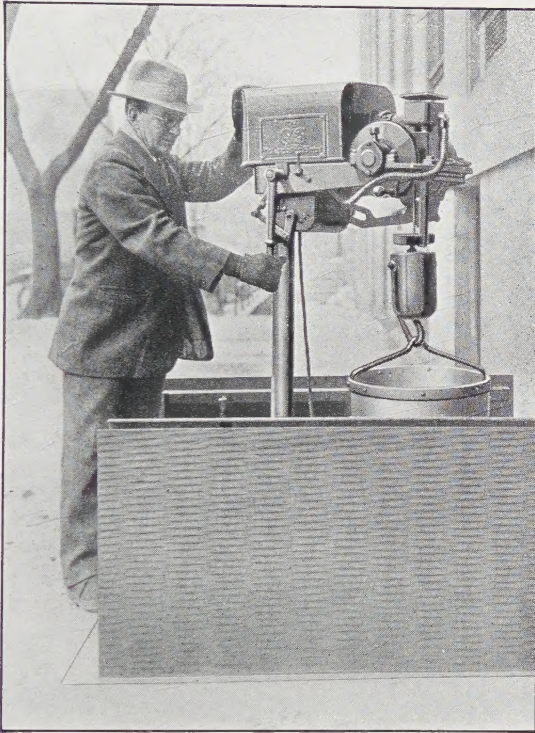
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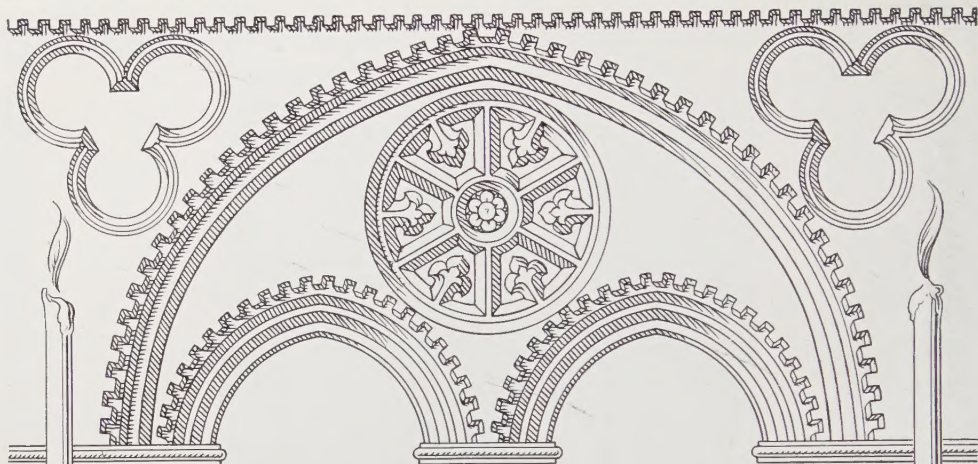
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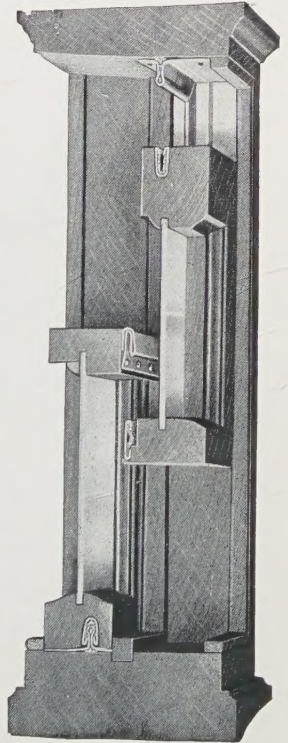
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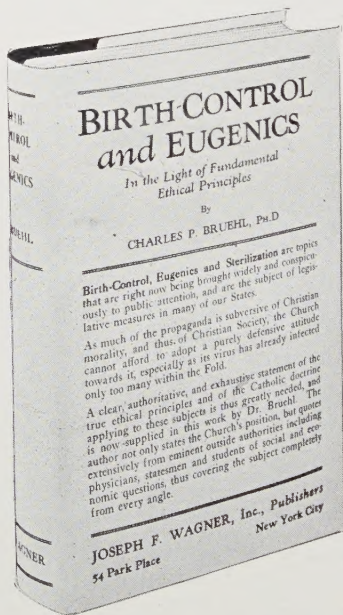
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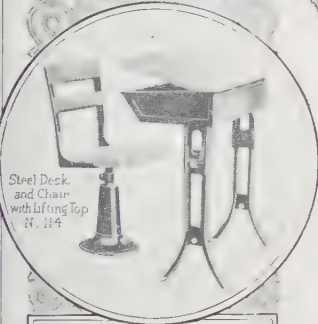
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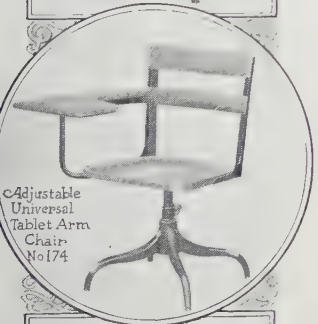
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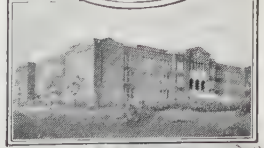
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JUNE, 1928

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Rampant Atheism and Immoralism

When men break away from the safe moorings of revealed truth, they are likely to be carried far adrift on the sea of religious error and finally to be shipwrecked in the whirling currents of atheism. Time and again human experience has demonstrated this mournful fact. Our own age offers a new and striking illustration of this fatal law, which might appropriately be called the law of progressive religious disintegration. The rejection of revelation rarely halts at infidelity, but in most cases terminates in complete irreligion and frank atheism. It is as if once the original downward impetus has been imparted, a terrible momentum sweeps man along until the very depths have been reached. The nemesis of rejected revelation is atheism, with its attendant immoralism. Supernatural religion is the safeguard of natural religion. Natural religion is not able to maintain itself, unless it becomes reinforced by revelation. Those who repudiate the triune God end by rejecting all belief in a personal God. It is at this low point that our times have actually arrived. *Facilis descensus Averno!*

Atheism in our days is boldly lifting its head. It has become aggressive, and is carrying on an exceedingly active propaganda. It is using every means of publicity: the school, the college, the university, the lecture platform, the press. According to some, it is making alarming progress, infecting all strata of society and tainting the young as well as the old. Speaking of conditions in England, Father Owen Francis Dudley says: "But, there are millions, as I remarked, who are heading for open paganism. Not consciously perhaps. They are just drifting. Every day the strident voice of Rationalism, Materialism and Modernism dins into their ears its ugly lies: 'No creeds, no dogmas,' 'The failure of Chris-

tianity,' 'Progressive morality,' 'Man is but a monkey—sin, the monkey coming out.'"¹ The prophets of atheism are daily growing more numerous and more clamorous. The most lamentable feature about the sad fact is that these apostles of atheism are largely being recruited from the rising generation, whose mind has been consistently poisoned by evolutionary and materialistic doctrines. Calm observers of the time speak of a revival of paganism in thinking as well as in living.²

The following is the flippant manner in which a professor at one of our state universities disposes of traditional Christianity: "What is Traditionalism? Briefly, it is the assumption that in the traditional dogmas and ecclesiastical forms of so-called Catholic Christianity are to be found whatever is necessary to the salvation of the individual and society. . . . The first myth of the traditionalist is that there exists or ever has existed a wholly selfconsistent content of theological truth, of Catholic truth, 'the same yesterday, today, forever.' There is not, and never has been anything of the sort. . . . No universally valid tradition has ever ex-

¹"The Conversion of England" (Official Report, National Catholic Congress, Manchester, 1926). To this we may add the testimony of the Rev. Anselm Parker, O.S.B.: "It is common knowledge that this country, irreligious enough, is now becoming paganized with extraordinary and increasing rapidity; and the fruits of the undenominational Board School will be more marked still in another decade" ("Catholic Evidence Work," Exeter).

²Thus Dr. Joseph Alexander Leighton. A chapter in his book, "Religion and the Mind of Today" (New York City), bears the significant title, *The Recrudescence of Paganism*. Here we read: "The term paganism in the title of this chapter is used in a derogatory sense. . . . What we have in mind now is the decaying paganism which primitive Christianity confronted and conquered by the might of new moral energy. There are, I think, in our social life many symptoms of moral confusion and disintegration that present striking, and even startling analogies to the decadent paganism of the Roman world under the Cæsars. In many directions, then, our social life shows lack of ethical stability. It is an age of seeming confusion and disintegration, in which many souls are drifting rudderless on a chartless sea. . . . I think that, in their causes, as well as in their symptoms, our social diseases bear striking analogies to the sophistical age of Athenian life, and to the Roman world of the Cæsars. . . . Teachers of religion are well aware how widely disseminated in the popular mind are these generalizations of scientific thought which conflict with traditional forms of theology. There is plenty of cheap and easy materialism abroad. Even where it is not adopted in the form of a creed, it breeds in many minds confusion and a weakening, or even total loss, of spiritual conviction. And the obverse of the breakdown of the old sources of authority and the loss of faith in traditional theologies is seen in a passionate craving that breeds the credulity which seeks satisfaction for a spiritual hunger in spiritualism, Oriental cults, and the nebulous nonsense that calmly ignores the facts of experience, and blurs out in its optimistic cloudland the distinction between disease and health, pain and pleasure, good and evil, spirit and matter." Dr. Charles A. Ellwood uses practically the same language. "The third thing," he writes, "which is needed for the proper reconstruction of religion is the perception of the essential paganism and barbarity of our present civilization" ("The Reconstruction of Religion," New York City).

isted. . . . The universe, as known to modern science, is infinite in extent and eternal in duration. There can never have been a time when the world was not. Creation never began, and will never end. . . . Man is no exception in the order of life. He belongs to the Simian species. His ancestor was Eoanthropus, a cousin of the anthropoid ape. Adam's innocence was the ignorance of Eoanthropus. Man did not fall from a state of innocence and bliss and immortality either in Eden or from a star, as Plato thought. He descended, but he did not fall, from the trees of his ancestors. He shed his tail, began to walk on his hind legs, and by the use of the wonderful dawning powers of vivid memory, active imagination and creative reason, he began his long upward march. . . . The modern scientific conception of nature and man is incompatible with every single item in the traditionalist scheme, from the six-day creation to the Last Judgment and the commitment of men to eternal damnation and eternal bliss. No sudden creation by a cosmic artificer, no free fall of man from innocence, no extramundane Deity miraculously intervening once in a while, no spatial and literal heaven or hell. No damnation for men at the hands of the offended dignity of an omnipotent Creator, who, being omnipotent, might have made man able to avoid sin, but choose, in his inscrutable caprice, to make man so weak that he must fall and then punishes him through eternity for falling."³

THE INTELLECTUAL ATMOSPHERE OF THE MODERN COLLEGE

Blunt atheism and outspoken materialism are not fashionable in our days. A frank and explicit denial of God or a straightforward assertion of the material nature of man do not often occur. In spite of this, the intellectual atmosphere of our day is saturated with the miasma of atheism and materialism. They have assumed disguises which make them difficult of recognition except on close inspection.⁴ For that very reason they have become more dan-

³ Dr. Leighton, *op. cit.* We need not wonder that this unchristian philosophy and this false science are daily gaining greater vogue, when not seldom they are encouraged by so-called Christian ministers. Among the latter is Dean Inge, who says: "Science has been the slowly advancing nemesis which has overtaken a barbarized and paganized Christianity. She has come with a winnowing fan in her hand, and she will not stop until she has thoroughly purged her floor."

⁴ Here is what Dr. James Bissett Pratt has to say on the subject: "The dangers of religion today are extremely subtle, and are not always recognized by its defenders. The Atheism and Materialism of our grandfathers' time have

gerous. Modern psychology, though rarely saying so plainly, is materialistic by implication and innuendo. It tacitly denies the spirituality of the soul and the freedom of the will. It assumes the essential identity of man and the irrational animal. It acknowledges no essential difference between the higher and the lower thought processes. Philosophy makes a great show of accepting the existence of God, but the God of modern philosophy is not the God of our fathers. It is a strange, nebulous God, that possesses no personality, that is not distinct from the cosmic process, that does not yet exist, but that is only becoming. To all practical purposes and intents, this is materialism and atheism. And these are the doctrines that are taught in our modern seats of learning. Any textbook of philosophy or psychology will furnish examples.⁵

This is a deadly atmosphere in which religion cannot flourish. Hence, we need not be astonished when atheism grows in our midst, and especially when it touches like a killing blight the souls of the

wisely doffed their ancient costumes, and have put on most gentlemanly, not to say pious, disguises; but behind the masks are the same old faces. The points of their attack upon Christian theology and religious belief are still as of old the idea of God and the idea of man. In the case of the former the attack is peculiarly subtle. For the assailants assume the form of defenders. All sorts of admirable, not to say orthodox, things are said about God. But on a careful reading of these defenses it transpires that God Himself has quite evaporated. The idea of God has grown so great that God Himself has disappeared. In fact we are assured that we cannot even think of God nor mean Him nor discuss His existence; for in all such thoughts and discussions the thing we are really thinking and talking about is just our idea. The natural derivation of this view from the excessive ambition of psychology and an equally excessive confidence in Pragmatism is obvious enough, as well as the absolutely destructive consequences which must flow from such psychologism upon any real theology and any vital religion" (Matter and Spirit," New York City).

⁵ We glean illustrative passages from various texts. "My thesis is that the living organism, when properly and adequately conceived, includes consciousness" (R. W. Sellars, "Evolutionary Naturalism"). "According to the account we have given, what may be called will is a complex resultant of native and acquired, organic and environmental developments and influences" (Dr. H. L. Hollingworth, "Psychology"). "That apish cousin of the chimpanzee from whom we descend probably differed from him in two important respects as well as in matters of degree. One was that he developed free images, and the other that he took to using speech. . . . It is not too much to say that our minds differ from those of the animals because of speech. Its discovery was probably the origin of man. He came about as a distinct genus through it" (Prof. C. K. Ogden, "The Meaning of Psychology"). "What we ordinarily call conscience is nothing more than this fear of group criticism. . . . If human life were as satisfactory to those who share it as animal life is to the animals, we should have no ethics, no deliberation, no science. . . . Religion was born of fear, not fear of the gods, but fear of the hostile element in experience" (Joseph K. Hart, "Inside Experience"). "In short, the genesis of the god-idea is a spontaneous, undervived conviction that what is most important for us is really important, that is, respected and provided for by the reality upon which we depend. For early man the world of values is the real world" (G. A. Coe, "The Psychology of Religion"). "The truth of the matter may be put this way: God is not known; He is used" (Professor Leuba).

young. The young mind is plastic and susceptible. It will be profoundly impressed by the disparaging references that are continually made to religion, to God, to the Bible, to eternal retribution, to the soul, and to other things that constitute the foundation of religion.

At a recent meeting of educators, one of the outstanding features was a virulent attack on the traditional God. Professor Leuba was the speaker and he gave utterance to the following sentiments: "When the savage went hunting, he prayed to his god. . . . Religions of today have fundamentally the same God. We have ceased to pray when we go to shoot rabbits. But we have not yet ceased to pray in the moral field. . . . The psychological and social sciences have produced or are producing the conviction that the God of the religions is equally ineffective in the formation and reformation of character. The method of the historical religions—the worship of God in direct intellectual and effective communication with man—has been found wanting; it does not work; therefore, religious worship as we have it is doomed to disappear, even as magic has disappeared and for the same reason. The method of the religions should be set aside, not only because it is inadequate, but because it does harm. The religions are guilty of misdirecting man in his search for ways and means of moral improvement. Instead of pointing to the real sources of moral knowledge and inspiration, they send man on a fool's errand to a God that does not answer. We do well to lament the neglect of moral education in our schools and colleges. But is not the main cause of this neglect the habit to regard moral matters as belonging with the religions, as dependent upon the religious method, and, therefore, as outside the province of the lay schools? Not until the Christian nations shall have renounced that tradition, and shall have separated the problem of the formation of character from the God of religions, shall the schools be able to fulfill the moral task which is theirs. The vital problem is not what religion really is or should be, but what is the best way to live. There must be first a goal and second a method of attaining it. The historic religions have presumed to solve these two vital problems, and have done it, in ages of ignorance, by alleged revelations. The word, religion, might well be dropped and we be the gainers, provided the two parts of the problem continue to beckon us onward." No mention was made in

the press report of the meeting that these sentiments were strongly opposed, or that they produced much of a flutter. The conclusion would, therefore, be justified that they were very much accepted as a matter of course, and that the members of the convention shared them. If that is the case, the fact that atheism sits enthroned in many colleges and that the minds of the students are impregnated with this poisonous doctrine is explained.

Mr. Benedict Elder summarizes the situation: "When Professor Leuba published his book, 'Belief in God and Immorality,' it recalled the words of St. Augustine that the world awoke one day to find itself Arian; only now, instead of Arian, it was atheistic. In at least nine leading universities of the United States the majority of the professors were unbelievers; among the most popular writers on science the greater number were infidels; the authors of public school texts, the syndicate writers for newspapers, the contributors to standard magazines, were largely agnostics, materialists, or out-and-out atheists. In fine, the most active and prolific sources of the nation's educative and cultural life were tainted, if not corrupted, with infidelity. Unbelief in God was revealed as a definite cult. True, it was more or less camouflaged, and, for obvious reasons, Professor Leuba did not publish the names of the persons or institutions covered by his survey; but there was no mistaking the zeal or the common purpose animating the exponents of this culminating phase of Modernism.⁶ In line with this is the complaint made at the ninety-second annual session of the New Jersey Methodist Episcopal Conference (held in Atlantic City, March 8), that many Methodist institutions are pulling away from church influence. The complaint reads: "Delegates to the General Conference of 1928 will face facts about these colleges that are shocking to godly conscience and to every elemental sense of right and duty." The Rev. Dr. William S. Mitchell, pastor of the Wesley Church, Worcester, Mass., referring to the destructive activity indulged in by some professors, says: "The professor who cynically explodes

⁶ "The Worst Evil of Our Day," in *The Fortnightly Review*, St. Louis, November 1, 1927. The writer continues: "The famous Dayton trial in Tennessee was the occasion that brought the whole atheistic and free-thinking movement to public juncture . . . From that day to this the hidden forces back of the movement have been coming more and more into the open . . . No one knew better than Mr. Bryan the extent to which the cult of unbelief had grown in our midst, or the ravages it was making on the faith of the nation's youth."

truth like a bombshell beneath the religious training of a boy or girl is as reprehensible as an anarchist." Such cynicism in dealing with sacred convictions is all but too common. The effect on youthful minds must of necessity be disastrous.⁷

The facts disclosed by Professor Leuba's famous survey provide food for thought. They point very definitely in the direction of a weakening of the belief in a personal superhuman cause. This is a disquieting phenomenon that augurs ill for the rising generation which is growing up in this polluted atmosphere. The following is a transcription from Dr. Leuba's text: "We are no longer in the dark concerning the prevalence of the two main traditional beliefs among the intellectual leaders. A careful statistical investigation carried out in the United States, according to accepted statistical methods, has yielded the following percentages of believers:

Believers in the God of the Christian Churches	Physicists	Biologists	Historians	Sociologists	Psychologists
Lesser Men	49.7	39.1	63.0	29.2	32.1
Greater Men	34.8	16.9	32.9	19.4	13.2

⁷ The evil is by no means confined to our country. Father P. Gillet, O.P., makes the same complaint about his native land: "Nous vivons à une époque de fièvre intellectuelle et morale, où les vérités les plus simples de la foi et les plus fondamentales sont remises en question, et passées au crible d'une critique intransigeante et souvent mal intentionnée. Il est sans doute permis de s'apitoyer sur un fait aussi grave, et d'en déplorer les résultats funestes. Mais peut-être vaut-il mieux encore en tenir compte, et organiser sa vie en conséquence. On ne saurait nier par exemple que, sous les attaques incessantes et habiles de la libre pensée, l'édifice imposant de la morale traditionnelle ait été de nos jours ébranlé dans bien des âmes, ni même qu'une multitude de consciences soient demeurées comme ensevelies sous ses ruines" ("Devoir et Conscience," Paris). Msgr. Gibier, Bishop of Versailles, expresses himself in like fashion: "Depuis plus d'un siècle, il y a chez nous des professeurs de scepticisme et de négation qui, dans des discours plus ou moins intelligibles, dans les livres plus ou moins érudits, s'évertuent à prouver au monde qu'il s'est fait tout seul, à l'âme qu'elle n'existe pas, à l'homme qu'il est toutpuissant, autonome, qu'il ne relève que de lui-même et qu'il est son maître, son roi, son dieu. Ils disent tout cela quelquefois avec talent, mais toujours sans preuves et sans hésitation, et ils le disent au nom de la science, du progrès, de la société moderne, de l'avenir. A force de le dire, ils finissent souvent par le croire et par le faire croire à beaucoup d'autres. Des milliers d'hommes les subissent avec docilité ou même les suivent avec reconnaissance, et un plus grand nombre encore ne disent ni oui ni non, s'en vont du berceau à la tombe sans s'être une fois demandé sérieusement s'il y a un Dieu ou non, s'il y a une âme ou non, s'il y a une morale ou non. Pauvres désorientés que nous sommes!" (Les Reconstructions Nécessaires, Paris). L'Abbé E. Terrasse confirms these views: "L'ignorance religieuse a, certes, existé à toutes les époques de l'histoire. Jamais, peut-être, elle n'a été si profonde ni si répandue qu'en cet orgueilleux xx siècle qui, pourtant, se vante bien haut de tout savoir. Elle n'est pas seulement un des maux, elle est, pourrait-on dire, le mal de l'heure actuelle. C'est le grand mal de notre société qui redevient païenne, observe Mgr l'archevêque de Toulouse. C'est un fléau qui s'étend de jour en jour, affirme Mgr l'évêque de Labal" ("L'Ignorance Religieuse au Vingtième Siècle," Paris).

Believers in Immortality

Lesser Men	57.1	45.1	67.7	52.2	26.9
Greater Men	40.0	25.4	35.3	27.1	8.8

These figures show that the belief in the God under discussion is still widely prevalent among intellectual leaders in the United States. Especially significant, however, is the discovery that unbelief is very much more frequent among the more than among the less distinguished, and that not only the degree of ability but also the kind of knowledge possessed is significantly related to the rejection of belief. . . . I do not see any way to avoid the conclusion that disbelief in a personal God and in personal immortality is directly proportional to abilities making for success in the sciences in question." *

This decline of belief does not give Dr. Leuba much concern. He regards it with undisturbed calm, and is rather inclined to look upon it as a gain for humanity. There may be others who hold this view, but the vast majority of thinkers can see in this disappearance or even the impairing of the belief in God and Immortality nothing but a terrible calamity. It is in that light that Mr. Benedict Elder sees the matter. "What, then," he writes, "is the worst evil of our day? The denial of God. This is the worst evil of any day or age, the one utter evil which in eternity will be the negation that spells hell. But what is the worst evil of our day? Unbelief in God as it is actively being promoted in our midst, under the cover of education, in the guise of science, among the youth of the

* "The Belief in God and Immortality" (Chicago). If atheism exists in the faculty of an educational institution, it will inevitably infect the student body. That such is the case is also borne out by the statistics of Dr. Leuba. Out of one thousand answers received, ninety-seven percent of students between eighteen and twenty years gave the following religious status: Unbelief increased from fifteen per cent in the first year students to forty or forty-five per cent among the graduates. "The students' statistics show," says Dr. Leuba, "that young people enter college possessed of the beliefs still accepted, more or less perfunctorily, in the average home of the land, and gradually abandon the cardinal Christian beliefs" (*op. cit.*). These observations warrant the Professor's conviction that belief in God and immortality is gradually disappearing. They are swept away as being incompatible with a scientific interpretation of the universe. Of course, a mechanistic evolutionary scheme, such as is usually taught in the modern college, leaves no room for God and soul. Dr. Kirsopp Lake concurs in Dr. Leuba's opinion that belief in immortality is on the wane. He says: "Meanwhile, probably most hold individual life to cease with death. It is the intellectual conviction that this is so, not any abnormal tendency to depreciate natural pleasure, which has led to a lack of interest in the question of immortality, at least in the form in which it is usually propounded. Men regard the permanent survival of their individuality much as they look at schemes for their permanent rejuvenation: a pleasant dream, impossible of fulfillment" ("Immortality and the Modern Mind," Cambridge).

nation, who are neither warned against nor protected from its deadly effect." *

CHARLES BRUEHL, D.D.

* That also is the firm conviction of Dr. Milton W. Brown, who in the Preface to his book, "The Superfluous Man" (Cincinnati), says: "This book is written in the conviction that Christianity not only does not stand in the way of human progress, but is its only hope; that a mechanistic philosophy that discards belief in an intelligent God and accountability to Him, that makes the gratification of natural impulses and utter adventure the goal of life, will wreck any civilization by which it is accepted." And Dr. Charles E. de M. Sajous attributes the recent increase of juvenile criminality precisely to the decay of religious sentiment ("Strength of Religion as Shown by Science," Philadelphia).

THE PRACTICAL SERMON

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

A previous paper dealt with "Popular Preaching." Closely connected with that topic—or rather, say, fairly identified with it—is the subject of Practical Preaching. A sermon is not practical unless it be popular—popular, that is to say, in the sense that it is adapted to the capacity of the hearers, as the Council of Trent has warned us.

In a mistaken antithesis to what is sometimes misconceived to be a "popular" sermon, we may praise certain sermons as "solid and practical." Their solidity may simply be scholastic theology presented to the congregation in a Latinistic English terminology that is quite unintelligible to the hearers, or in a slightly veiled syllogistic form that will sate any logical appetite the latter may have long before the pulpit orator has got well into his theme. And the practicality we aim at may be simply a long string of "Let us" towards the end of our feast of reason, somewhat as the succulent lettuce comes towards the end of a material feast. Such sermons are assuredly not "popular" in any meaning of the word.

Now, the practical sermon is the truly popular sermon, for it adapts the means employed to the end which is to be attained. It must please, it must instruct, it must move the people. If it fails to please, the people will give it such poor attention that the instruction will not be understood, and without the necessary basic instruction the will can hardly be expected to endorse warmly a single one of the many "Let us."

If we look on the practical sermon in this proper light, we can freely interchange the terms *practical* and *popular*. In this connection I cite as an interesting fact that, in a work entitled "The Classic Preachers of the English Church," each one of the six pulpit orators mentioned and discussed has a characterization placed after his name. Thus Bull is styled "The Primitive Preacher"; Horsley, "The Scholarly Preacher"; Jeremy Taylor, "The English Chrysostom"; Sanderson, "The Judicious Preacher"; Tillotson, "The Practical Preacher"; Andrews, "The Catholic Preacher." Looking up Tillotson in order to see in what sense, or for what reason, he is peculiarly called "practical," I find the writer declaring that "the name of Tillotson marks an epoch in the history of English preaching. To him, more than perhaps to any one, it is due that

preaching became, in the best sense of the word, *popular*; that it was purged of the verbal conceits which, however ingenious, were unworthy of the sacred subjects with which they were associated; and that, instead of being elaborate displays of academical learning, sermons were composed in a simple, natural style, and by force of plain reasoning and plain speaking went home to every man's understanding and conscience. The preacher does not address himself to students in the closet, nor to a distant posterity, but endeavors to persuade those who hear him; by his power in moving his hearers, so far as that power is apparent to the eye of man, his success as a preacher is to be measured. To Tillotson, judged by this standard, the very highest place must be awarded." Tillotson, in the judgment of this writer, was styled justly "The Practical Preacher" because he knew how to be a *popular* preacher, and could illustrate in his preaching the identity of *popular* with *practical*.

It is in this sense that, in the long story of Christian preaching, St. Augustine and St. Chrysostom shine out as supremely practical, because thoroughly popular, pulpit orators. Graduates of long courses in rhetoric, they profited by such instruction to the advantage of their auditors. As the musical composer freely breaks the theoretical rules of his art, claiming the license to be more beautiful, so was St. Augustine willing to break an occasional rule of the grammarians in order to be more intelligible to his hearers. St. Chrysostom's rhetoric is more ornate than that of the Western Father, because the people who listened to him were, as a class, more cultured. Both preachers adapted their discourses to the tastes and intelligences of their congregations. Both desired to be popular—not as seeking, indeed at times reproving, the applause that rose spontaneously from their auditories, but—as using every means at hand to please, instruct, and move their hearers. One cannot read St. Augustine's *De Doctrina Christiana* or *De Catechizandis Rudibus* without coming upon references to his own views and efforts in popular oratory. His eyes, his mind, his heart, were always engaged upon his auditors. Neither can one read of the Eastern Father's wonderful success, and of his methods in attaining that success, without noting that he had acquired the most difficult art of popular discourse—namely, the art of instructing clearly and pleasantly, of lashing the vices of the people without sacrificing

their good will, of detailing the specific duties of a Christian's life without dampening the courage of the weak and vacillating. The congregations of either orator could perceive easily that both adjuration and reproof issued from lips that loved the objects of praise or blame.

The dominant note of popular preaching is its practical character. In his "Life and Times of Chrysostom," Bush says: "Nor can we fail to be struck with the intensely practical tone of his sermons. He never seems satisfied until he has made some earnest appeal to the hearts of his hearers. He is not content with their simple appreciation or recognition of the arguments he may lay before them, or with their earnestness in following the oratorical appeals which he may make. His intense desire was that, by means of his preaching, they should become better men and women, better citizens, better fathers and mothers, better husbands and wives, better sons and daughters. His great aim was to impress the truths of religion deeply in their hearts and consciences, so that the fruits of their faith might be seen in their daily Christian walk and conversation. To this end he never ceased to warn, exhort, encourage his hearers. Nor did he ever flinch from rebuking them even sharply and sternly when such censure was necessary. He held up their vices before them, as in a mirror, with unsparing severity. . . . Chrysostom never permitted the force of his sermons to be frittered away in bare generalities, but always pointed his preaching by a personal application. . . . But, after all, his grand success as a preacher arose from the intense depth of the Christian love which pervaded all his discourses. . . . He understood the hearts of his people, and delighted them even when he censured them" His eloquence was practical and popular—or say, rather, practical because popular.

From Bush, the biographer of St. Chrysostom, let us next turn to Burton, the biographer of St. Augustine. Father Burton reminds us that the Saint had been a celebrated professor of rhetoric, and had devoted many years to preparing himself and others to speak eloquently at the Bar—an accomplishment valued most highly in those days. We should, therefore, naturally expect to find his sermons illustrating to perfection the rules of forensic eloquence. To our astonishment, however, "they are only plain, strong, simple

discourses, in which art and rules have no place. He knew his countrymen, and knew the way to their hearts, and his only desire was their salvation; he found this plain, popular style best suited to their capacity and tastes; and used to say 'that it was better to be blamed by grammarians than not to be understood by the people.' But this apparent want of rule did not prevent him from keeping always in mind the rule he lays down for all preachers, viz: 'to be men of prayer and a holy life; and to aim always at making the truth *clear*, at making the truth *please*, and making the truth *move* the audience.' Nor did he neglect the rule he lays down for eloquent preachers, viz: 'to instruct, delight, and move the audience.' We, therefore, find his discourses extremely rich in argument from reason and Scripture; a sure sign that they were always well prepared."

We must allow for a little exaggeration, due perhaps to haste, in this analysis. It is hardly felicitous to say that in the Saint's sermons "art and rules have no place," and a little further on to say that he always kept in mind the rule he laid down for all preachers—a rule which comprises many rules of rhetoric—namely, that the preacher should aim at making the truth clear, pleasing, moving. Burton simply states the same rule when he goes on to say that the Saint did not neglect the rule he lays down for eloquent preachers, namely, "to instruct, delight, and move the audience." That is, it is true, about all there is to popular oratory. Whoever can do that, has applied practically all the guiding principles of rhetoric. In the previous paper on Popular Preaching, the Saint was quoted in some admirably strong sentences which deride the assumption that the art of rhetoric can be neglected by the preacher of truth, while it is cultivated by the preacher of error. Shall the former make fact look like fiction, while the latter has learned how to make fiction look like fact? Shall the former be hesitant, stumbling, awkward, as if groping blindly, and the latter be clear, direct, pleasingly confident?

It was worth while, nevertheless, to hear Burton's declaration emphasizing the *plain, strong, simple* character of the Saint's excellent rhetoric. We may recall the two lines of James Russell Lowell:

"But old and simple are despised as cheap,
Though hardest to achieve of human things."

II

I have said that the sermon which is justly styled popular, is virtually identical with the practical sermon. When Bishop Dupanloup, in the Preface of his lectures on "The Ministry of Preaching," combines the two words in his declaration that "St. John Chrysostom and St. Augustine show themselves always as orators, practical and popular," it is not probable that he intends to discriminate between *popular* and *practical*. Certainly, the sermon that is not popular is not practical, for it fails to attain the end for which it is preached, since it is not understood by the hearers. And the converse appears to be equally true. For the sermon that is not practical, is not popular in the true sense of popularity, since it fails to instruct and to move the auditory, however much it may please them.

Howbeit, we can sum up here the elements that make up practicality in preaching.

The preaching of St. Augustine was, declares Father Burton, *plain, simple, strong*. For our present purpose (although good reason could be urged against us) we may understand *plain* to mean that the sermon should use language intelligible to the people. This does not mean that we must try to confine ourselves to words of one syllable, since many of these would be less intelligible than polysyllabic words. It does mean that, so far as may be possible to us and to our theme, we use words generally understood by the people. Meanwhile, a word may slip occasionally into our discourse and may not be understood. Little damage is found here, unless the word be itself highly important to the theme of the discourse. But a careful re-reading of our sermon with an eye to this matter of intelligibility will perhaps give us many an opportunity to substitute an "easy" word for a "hard" one, or to put the meaning of a "hard" word into an easily intelligible phrase. In one of his practice-sermons, a student of mine used more than once the word "supererogation." He was very intelligent, and when the word was called to his attention, immediately saw the need of a substitution. Since our training in theological subjects is in Latin, we easily fall into Latinistic English, when we might, with careful revision, use words more commonly understood. I once heard a priest addressing a large congregation of children and warning them, in

impressive manner, to remember always the omnipresence, omniscience, and omnipotence of God. He might have told them plainly to remember always that God is everywhere, that He knows everything, and that He can do anything. Such phrasal substitutions are not available in every instance, it is true; but, where a technical word must be used, it should be explained. Finally, it is comforting to reflect that, while plainness of speech makes us intelligible to unlettered folk, it is by no means resented by people of the highest culture. Indeed we may rest assured that, the higher the culture of our hearers, the more will they appreciate our ability to put high thoughts into plain expression. And, conversely, our own culture ought to make us ready to eschew unnecessary technicalities of theological language.

We may understand *simple* to mean that our sentence-structure be not involved or, indeed, generally periodic. We may forget that our sermons are not intended to be read by others, but rather to be heard by them. A reader can retrace at leisure an involved or lengthily periodic sentence, if the meaning has escaped either his attention or his memory. A hearer is at a great disadvantage in this respect. Even trained intelligences may fail to connect subject and predicate when the sentence is long, and particularly so when it is either periodic or involved in structure. The ordinary man-in-the-street will soon be wholly baffled and let his attention wander elsewhere through the rest of the sermon. It may happen that a sentence is only slightly embarrassed by relative clauses (each, of course, having its own subject and predicate in addition to the main subject and predicate of the sentence), and yet is difficult to fix into one's attention and memory because of its mere length. From a volume of sermons by a notable priest, published in the present century, the following sentence may be taken in illustration. It is flowing in rhythm, clear in structure, excellent in design. It can be read with pleasure and profit. But one may wonder if its hearers were really able to gather up, either in their intelligences or in their memories, the gist of the argument:

"The causes, remote and proximate, which through the long ages, nay from the fathomless abyss of God's eternal counsels, led up to the passion and death of Christ our Lord; the mysteries which had the passion and death of Christ for their goal or their starting-point, or which were revealed in and by and through Him whose death upon

the cross was the crowning act of His earthly ministry; the prophecies which foretold it, the types which foreshadowed it, the countless and inestimable blessings which have flowed from it; these things make up the very sum and substance of the Christian faith."

Now, if this sentence were the summing up of the sermon and were spoken at the close of the sermon, the many allusions in it to causes, mysteries, prophecies, types, and blessings of the Passion could have been easily understood by its hearers. The sentence occurs, however, in the very first paragraph.

The third outstanding feature of St. Augustine's preaching was, Father Burton tells us, that it was *strong*. We may understand the word to mean what a rhetorician would call forceful. A clear sentence is given some force by its mere clarity. Simplicity of structure adds to its force. Brevity adds its contribution to force. A well-defined object in our preaching and a fairly direct march towards that object make for strength. It is always assumed, of course, that we know our theology, doctrinal and moral, and are not hazy in exposition. With all this assured, we should speak as ambassadors of Christ, having power and authority in our message. Therein lies our true strength, and it is a pity that the merely mechanical apparatus for the delivery of that message should in any wise weaken the forcefulness of the message.

It is both trite and inexact for a preacher to assign a preëminent position in the hierarchy of virtues to each virtue that he happens at the time to select for treatment. "Of all the virtues that adorn the soul, etc.," is an initial statement which, we may trust, has been abandoned by preachers. Apparently a strong beginning, the phrase is in reality weak because trite and ordinarily inexact. But the opposite manner of treatment—namely, to assign unnecessarily and argumentatively a comparatively low position to any virtue—leaves in the mind of the hearer the impression of weakness. Let me illustrate from a sermon preached to the boys of Rugby School on the sin of disobedience to the authorities of the School. One of the boys had apparently met death, not only in the act of disobedience, but as a result of the act. Sufficient time had elapsed between his death and the delivery of the sermon to render unlikely any additional sting of sorrow to his relatives, and the

preacher called attention to this fact, while ultimately arguing that disobedience of this nature was in reality sinful, and giving excellent reasons—mostly in the natural order—why disobedience is wrong. It seems to me that all the prefatory whittling away of the gravity of disobedience was quite unnecessary:

“I do not wish to make more of the unhappiness of dying suddenly in the act of disobeying some lawful human authority than every man’s conscience would make of it. Nothing, for instance, would seem to me more mistaken than to talk as if God’s judgment on any man who died suddenly would depend on the accident of what the man might be doing at the moment of death. No man, I think, who had any religious feeling at all, would not feel great pain at the idea of dying in the act of doing something wrong, even the very slightest wrong. But that is very different indeed from saying that the decision of God’s justice is to be turned this way or that by what, as far as the man is concerned, is a mere chance.”

It may be observed parenthetically that, in the Catholic novel entitled “*Geraldine*,” the circumstance of a child dying in the act of disobedience is used as a formidable argument for the Catholic doctrine of purgatory, since a venial sin is a stain on the soul sufficient to keep it from the enjoyment of God’s presence, and yet is not of sufficient gravity to condemn the soul to eternal torment. It may be for such an impasse that the Anglican preacher was so hesitant and practically floundering in his discourse. He continues:

“Still further, I should never for a moment wish to put disobedience to human authority on a level with disobedience to the Bible or disobedience to conscience. It is very wrong to disobey parents; but there are worse wrongs than that. And, though we in this place have authority given us by the parents of our scholars, I do not say that disobedience to a master is as bad as disobedience to a father. The distinction is made for us by our own consciences, and I do not wish to obliterate that distinction. Disobedience to orders here is not like lying, is not like swearing, is not like impurity. Disobedience to our orders does not stain and degrade the character, does not necessarily blunt the conscience, is not inconsistent with much true and deep religious feeling. Of course, if disobedience is persisted in day after day and becomes downright neglect of duty, it is a very serious sin indeed. But isolated acts of disobedience are not in their own nature by any means the worst faults that a boy is tempted to commit.

“I am quite willing to take the estimate of this sin—for a sin it remains, after all allowances are made—which occurs naturally to every thoughtful mind. And when we take this estimate, we still find it quite sufficiently condemned to make it impossible to treat it lightly.

"In the first place, it is the beginning of a great many temptations. . . . Again, in the second place, this fault is a most mischievous example. . . ."

Such a treatment of the sin of disobedience appears weak, especially when addressed to boys. It is hesitant, vague, too argumentative for their mental capacity. The preacher could simply have said that disobedience is not the worst fault we can commit, and then have shown how damaging are its consequences to ourselves and to society at large. Directness of statement instead of what looks like beating around the bush is required for the strength of a sermon.

To the three qualities of plainness, simplicity, forcefulness, marking the sermons of St. Augustine and making them popular and practical, we may add what Bush, in his "Life of Chrysostom," considers the dominant characteristics of that Eastern Father. There is, first of all, the earnest appeal of the preacher to his hearers to put into effect in their lives the lessons delivered to their intelligences. This appeal includes warning, exhortation, encouragement, and, where need is, even sharp rebuke and censure. But all of this is acceptable to the people, if meanwhile they recognize that it comes from a heart that loves them deeply. The priest must love his auditors. And this means that, in the words of St. Augustine, he must be a man of prayer and of a holy life. Finally, St. Chrysostom "always pointed his preaching by a personal application"—because *generalia non pungunt*. Generalities are weaknesses in preaching. But the "personal application" does not, of course, mean here the application to any particular individual in the congregation.

Throughout this paper "practicality" has been considered in respect of the manner of composing and delivering a sermon rather than the matter of the discourse. The matter will necessarily vary for the exigencies of the occasion and the auditory—and this is too vast a subject for a single paper to discuss with any hope of completeness.

ET FRUCTUM OFFERATIS

By GEORGE H. COBB

In the article of last month an attempt was made to give a clear and concise explanation of the Gifts of the Holy Ghost, as forming one of the main foundations of the spiritual edifice. The subject had to be treated at length in order to make quite clear the difference between the Gifts and the virtues, and to dissipate the mists of vagueness and uncertainty that so frequently obscure a subject with which we are often too unfamiliar. The power of the Holy Spirit to illuminate with a flood of light a human mind entirely subject to His sway has hardly ever been better illustrated than in the case of St. Thomas Aquinas, who writes with such clearness and precision on the most recondite themes. Therefore, we took him for guide in a matter where much guidance is needed, for Thomas writes with compelling conviction when treating of that Spirit of God who had inundated his whole being. The subject is of paramount importance in the spiritual life. We know all too little about the Holy Ghost, and it may be that our devotion to Him, as a consequence, is all too slight. The Middle Ages pulsate and glow with this devotion. The tenth century gave us the *Veni Creator Spiritus*, and the twelfth century endowed the world with the *Veni Sancte Spiritus*—both masterpieces of spiritual poetry providing plentiful matter for meditation, whilst causing the heart to melt and glow with love for this great Spirit of God abiding within us. We recite them once a year; would that we recited them daily, and then the mute organ might give forth the most glorious music. *Paratum est cor meum.*

Let us now consider the graces and Gifts of the Holy Ghost as bursting forth into full and fragrant blossom which finally loads the tree of the soul with fruit that ripens to maturity as it basks in the Sun that knows no waning. Rich in beauty, mellow in ripeness, delightful in flavor, are these fruits of the Holy Ghost. Precious indeed is this choice burden of the tree, but the pick of the fruit is the Beatitudes.

It is well that we should first of all take a rapid glance at God's dealings with the soul. God is in every place and every being as immediate cause of all that exists outside Himself: "In Him we

live and move and have our being.”¹ He dwells only in the souls of the just, uniting Himself to them in a marvellous manner. He is present in them not merely by His image, by His gifts; He comes personally to them: “We will come to Him, and will make our abode with him.”² He begins here that life of union which finds its ultimate consummation in heaven. No sooner does a creature pass from sinfulness into grace with God than the Holy Ghost comes to him to seal the pact of reconciliation, to set about the grand work of his salvation, to become in him the efficient principle of a new life incomparably superior to that of nature. Say not this is a passing visit—precious as that would be—for He takes up His abode in the soul along with the Father and the Son.

With that awful silence that hung over the world on the first Christmas Night does He enter the soul, and His first great gift is Himself: *Altissimi Donum Dei*. He sets about furnishing and beautifying the living temple where He chooses to reside, filling with dazzling glory that soul in grace. All defilement being effectively removed, the walls are hung about with the priceless gift of sanctifying grace that glitters like priceless gems. He justifies, transforms, deifies that living temple. Queen Grace is accompanied by a brilliant retinue of gifts that bring welcome support to the fainting soul and spur it on to supernatural activity. Marching in that train, like knights of old, are the mighty theological virtues of faith, hope and charity; the infused moral virtues for ever on the side of good; the Gifts of the Holy Ghost that carry the soul up the hill of endeavor. Over and above all, these Gifts are the seeds of the fruits that God would gather at the harvest, divine energies and sources of those excellent acts called the Beatitudes as giving a foretaste of that eternal happiness (*beatitudo*) which should be ours. “I have chosen you, and appointed you, that you should go, and should bring forth fruit, and your fruit should remain.”³

It is to the Saints we must fly if we would see the fruits that a soul can produce under the divine influence of the Holy Spirit. Children and veterans, virgins and youths, men and women, uproot their hearts from the things of earth that they may give them entirely to the Beloved. The astounding charity of a Vincent

¹ Acts, xvii. 28.

² John, xiv. 23.

³ John, xv. 16.

de Paul with a heart ever open to the multifold miseries of men, the triumphant faith of a Peter of Verona struck down by heretics and tracing on the ground with his life's blood the one word "Credo," the incredible humility of a John of the Cross who uttered the most heroic words when asked by the Master what recompense he sought: "Lord, to suffer and be despised for You"—these are samples of the fruits that the Spirit of God can cause the soul to produce.

Would that we might only realize the delicious fruits which the Holy Ghost delights to bring forth from the human soul! What an exquisite picture does the very first Psalm give of the just man's soul, that "shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season."⁴ St. Paul gives a list of these fruits: "But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity."⁵

St. Thomas defines clearly what is meant by the Fruits: "all the acts of virtue that have reached a certain perfection and in which a man takes pleasure."⁶ "They call them fruits," says St. Ambrose, "because they fill the soul with a pure and holy delight." Taken in the natural sense, fruit is the final product, full of flavor, of a plant or tree when it reaches perfection; it is the crowning of the wonderful life of a plant.⁷ Various are the fruit trees, various the taste of the fruit. Whilst delighting the eye with their delicate variety of colors and filling the air with the fragrance of their perfume, neither leaves nor blossoms merit the name of fruit, which is the end and object for which the tree was planted. This fruit is not merely the crowning adornment of the tree; it is that which gives the tree all its value and repays the husbandman for his hours of toil. We see this more especially in the case of the vine. In our Lord's parable, the tree was useless because it bore not fruit: "Cut it down; why encumbereth it the ground?"⁸ Under penalty of being cast into the fire, we cannot allow to remain inactive those divine energies which, like seed in the soil, are intended to spring

⁴ Ps. i. 3.

⁵ Gal., v. 22-23.

⁶ I-II, Q. lxx, art. 2.

⁷ *Ibid.*, art. 1.

⁸ Luke, xiii. 7.

up under the warmth of the Holy Spirit and produce the fruits of eternal life, the fruits of the Holy Ghost.

It is by analogy that, in the spiritual order, the name of fruits is given to the final product of grace in the soul. They are not habits but acts, distinguished from virtues and gifts as an effect from a cause. When St. Paul, in the quotation cited, mentions charity, patience, etc., he is not referring to the virtues, but to their operations, which are fruits. The virtues only reach their ultimate perfection when they burst forth into fruit by acts. To merit the name of fruit, these acts of the virtues must be performed with a certain delight. To the neophyte these operations are laborious, demand great effort, have the sourness of unripe fruit. By one long accustomed to the practice of virtue they are performed with far greater facility, are no longer repugnant, and what was formerly a pain is now a pleasure. When fruit reaches the stage of maturity, that which was formerly sour becomes sweet and full of flavor. Even so, the doing of virtuous deeds reaches a certain maturity when at last they are executed with pleasure, nay delight.⁹

Such delights are a puzzle to the world, which sees the cross but not the unction, to use a phrase of St. Bernard.¹⁰ Mortifications of the flesh and the senses are held in horror by worldings, who know nothing of the consolations of the Holy Ghost that come in their wake. Saintly souls say gladly with the spouse in the Canticles: "I sat down *under His shadow*, whom I desired; and His fruit was sweet to my palate."¹¹

St. Paul gives the number of the fruits as twelve. Why twelve?—for St. Thomas asserts: "The fruits are all the acts of the virtues in which a man finds pleasure." Paul then had no intention of naming all the fruits, but stops at twelve since this number is a symbol of universality in the Scriptures; moreover, all virtuous acts can be traced back to those given by the Apostle, which embrace the whole Christian life.¹²

Though we speak of fruits, we might almost as well call them flowers, if, instead of regarding our good works as the final product of grace here below, we rather look upon them as the pledge of life

⁹ See Lallement, "Doctrine Spirituelle."

¹⁰ St. Bernard, "On the Canticles."

¹¹ Cant., ii. 3.

¹² *Ibid.*, art. iii, ad. 4.

eternal. When the tree blossoms, we look forward with pleasure to the fruit that will one day grace the tree; even so does the soul that blossoms forth into holy works give promise of arriving at never-ending joy.

The choicest fruits of the soul are the Beatitudes, the most sublime products of His presence whom the Father has deigned to send us for our holiness. They are certain acts of the present life that by reason of their peculiar perfection lead straight to eternal life. They are called Beatitudes, because they are the first fruits of true and perfect happiness. Beatitude is essentially one, consisting in the possession of God, and a soul is only truly happy in the measure in which it possesses Him. In this world we carry Him within us, but veiled; we love Him, always with the danger of losing Him. Thus, any beatitude on earth is but imperfect, more or less in the initial stage. Those mentioned in the Gospel do not imply absolute happiness. How can tears, poverty, hunger and thirst, constitute true happiness? Our Lord rather asserts that these are the means, the degrees of ascension, whereby absolute happiness is reached. Powerful means it is true, for whoever exercises them with perseverance can say with St. Paul: "I am saved in hope."¹³ We declare that a person has reached the object of his desires when he has well grounded hope of arriving there. Then, why not conceive the hope of attaining a determined end when one sets out for that object in a regular and constant fashion, draws near it, and has even a foretaste of the sweetness of the good thing desired?¹⁴ Thus, when a Catholic, docile to the inspirations of the Holy Ghost, progresses each day along the way of good by virtuous acts and the Gifts; when he sees realized little by little those wonderful ascensions—"in his heart he hath disposed to ascend by steps";¹⁵ and when he finds himself nearing the goal, why should he not feel confident of attaining the fatherland—why should he not be proclaimed happy in anticipation?¹⁶

These Beatitudes are eight in number: poverty of spirit, meekness, mourning, hunger and thirst for holiness, mercy, purity of

¹³ Rom., viii. 24.

¹⁴ *Summa*, I-II, Q. lxix, art. 1.

¹⁵ Ps. lxxxiii. 6.

¹⁶ *Ibid.*, art. 2.

heart, love of peace, persecution suffered for God's sake. The eighth is but the manifestation of the rest, for one who possesses the other seven will never be shaken from good by persecution. These Beatitudes are neither virtues nor gifts of the Holy Ghost, but acts which those habits lead us to perform. By reason of their excellence and perfection, they should be rather considered products of the Gifts than emanations of the virtues. The virtue of poverty may inspire one to a detachment that leads to a moderate use of the things of earth, but it is the gift of fear that fills one with a contempt for them. The virtue of meekness gives a man energy to restrain his anger, but it is the gift of piety that pours over his soul unruffled calm and serenity under every provocation. Temperance puts a break on the passions champing for sensual pleasures and holds them in bounds; the gift of knowledge raises the soul to a height where it sees the emptiness of earthly pleasures, rejects them entirely, embraces mourning and tears.¹⁷

The Beatitudes can equally be distinguished from the fruits of the Holy Ghost. They are, if you like, the most excellent and exquisite of the fruits which the Divine Sun with the last touches of His rays has ripened to perfect maturity, possessing such sweetness and flavor as to be a foretaste of heaven. They are the crowning of those series of wonders which the Holy Ghost delights to perform in those souls where He takes up His abode. Alas, that such graces and gifts should be allowed to lie dormant in the soul, with the tree almost barren! "Grieve not the Spirit of God,"¹⁸ above all, "extinguish not the Spirit."¹⁹ Why does such abundant seed produce so poor a harvest? It may be because of ignorance or indifference, our little remembrance of the Holy Spirit that dwelleth in our hearts, as witness of all our triumphs and refreshment in the noonday heat of temptations:

*In labore requies,
In æstu temperies,
In fletu solatium.*

The Temple of God is a holy place so that the soul is called to

¹⁷ *Ibid.*, art. 1 and 3.

¹⁸ Eph. iv. 30.

¹⁹ I Thess., v. 19.

sanctity for that very reason: "Holiness becometh Thy house, O Lord."²⁰ Our deeds more than our words should declare: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." For that place is an immortal soul in grace:

*Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.*

²⁰ Ps. xcii. 5.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

VIII. Inconsistencies in St. John's Theology

II. FAITH AND THE GRACE OF JUSTIFICATION

The question as to the relationship between faith and justification touches on another inconsistency to be found in St. John's writings, and a discussion of this point strengthens the impression that interpolations and changes have been made in the Saint's works.

After the Council of Trent the theologians, by almost unanimous consent, taught that the supernatural entity which makes man "*sanc-tus, justus, filius adoptivus Dei, heres æternæ vitæ,*" and which is called *gratia sanctificans*, is really distinct from the supernatural entities of faith, hope and love. Some theologians, it is true, held that infused love of God is identical with *gratia sanctificans*, but it seems that no theologian identified sanctifying grace with the gift of faith. For the universal opinion of the School declared faith to be nothing more than a *habitus infusus* enabling us to give assent to the doctrines of the Church.

Now, St. John boldly overrides this theory of the School; his system of mystical theology has no room for that supernatural entity called grace of sanctification, as really distinguished from the grace of faith. In his writings he repeatedly emphasizes the doctrine that the transformation of the soul into God's likeness—the state of sonship of God, regeneration of the soul—is brought about by faith, that is, by the influx of the essential light of God and the experimental manifestation of God's presence in the soul. For instance, he says: "The means effecting union of the understanding with God must be most like to God; but no created thing can be the means of producing union with God; hence, it is God Himself communicating Himself to the understanding by faith, that is by directly and immediately manifesting His presence" ("Ascent," Book II, Chapter 8). Again (Chapter 9): "By faith alone God manifests Himself to the soul in the divine light which transcends all understanding." In "The Dark Night of the Soul" (Book II,

Chapter 2), St. John repeats: "Faith, dark, pure, is the proper and adequate means of union." And Chapter 11 of the same book declares: "In the night of the spirit the soul approaches God in most pure faith, which is the means of union with Him." To quote a passage from "The Living Flame of Love," the Saint says (p. 115): "There is a mutual interchange of love between God and soul in the conformity of union; the divine essence is possessed by both together in the voluntary giving up of each to the other (John, xvii. 10). This is effected in Heaven through the light of glory and of love, and in this life by faith most enlightened and by love most enkindled." In this passage, it is true, St. John teaches that the means of union of the soul with God is not only faith, but also love. But there is no inconsistency in this. For whenever God manifests his presence to the soul through faith (that is, through the immediate contact of His essence with the soul), love rushes in, or, in other words, the will is forcibly drawn to God, just as, when the sluices are opened, the water rushes in.

But the inconsistency in the Saint's theory of justification is found in those few passages in which he seems to suggest that the grace of sanctification is a supernatural entity really and actually different from faith or love. In Book I of "The Ascent," St. John gives a short outline of the way the soul must walk to reach union with God by faith and love. The first thing to be done is detachment from earthly "desires." Through several chapters he describes, with the help of many quotations from Scripture, the terrible havoc which the inordinate passions cause in the soul. In Chapter 12, the Saint gives a résumé of their harmful effects by saying that the evils caused by "hurtful desires" are twofold: negative evils which consist in the loss of "grace and glory," and positive evils which every kind of hurtful desire produces, be it mortal or venial sin or only imperfection: the privation of the spirit of God, fatigue, torment, defilement, weakness.¹ Then the Saint goes on to point out the difference between those desires which are mortal sins and those which are not mortal sins: a desire is mortal sin when it involves a "turning away from God"; a desire is not a mortal

¹ The "Edición critica" of F. Gerurdo, O.D.C., tom., 1, page 71, has restored to us another, still stronger expression used by the Saint to show forth the evil effects of the "hurtful desires," viz., "foulness of a dead body" (cfr. Baruzi, p. 48, note 1).

sin when it is only a "turning to creatures." One may ask: Can anybody turn to creatures without turning away from God? The one necessarily implies the other. However, what concerns us at present is that the Saint, in accordance with the teaching of the Church, states that mortal sin "casts the soul out of the state of *grace*." But he does not say what he means by "grace"; he simply maintains that "grace" is lost when a certain desire becomes grievous sin. We may take it for granted that St. John followed here the general teaching of the theologians that the grace which is lost by committing a mortal sin is not faith or love, but a supernatural entity actually distinct from faith and love—viz., the grace of sanctification. But if St. John assumed that the grace of sanctification is not identical with faith—that is, faith in the sense in which he uses the term (the proximate and immediate means of supernatural union of the soul with God)—why does he leave the reader in doubt who wants to know what part the grace of sanctification plays in his (the Saint's) scheme of the supernatural union of the soul with God? Every sensible reader gets the impression that the grace of sanctification—as distinguished from faith—in the system of the Saint is like a foreign body in a living organism; it does not fit in, it has no definite function to perform in the spiritual life. For, throughout his system, St. John with logical consequence carries through the fundamental principle: the supernatural life has its root and its life-force in faith and love; that supernatural entity called grace of sanctification finds no place in his theory, and drops out altogether when the Saint begins to enter into the discussion of how the soul enters the dark night of the immediate union with God by faith, and by faith alone.

Yet, the Saint picks up the grace of sanctification once more in "The Spiritual Canticle of the Soul" in a connection where it seems entirely out of place. As I have already shown in the analysis of the work, St. John of the Cross, faithful to his mystical system, teaches in that book that the way to the union with God is faith: "Faith is the only way to true union" (Stanza 12). So he plainly tells the love-sick soul, who, goaded on by love of God, does not know how to find Him and to rest in Him. Now in Stanza 11, where he gives a vivid picture of the state of the soul in her unquenchable desire for the beatific vision, St. John all at once drops

out of the serene atmosphere of mystical unearthliness, and assumes the rôle of a professor of dogmatics. He says: "God is present in His creation: (1) in essence, for thus He is present in all things; (2) by *grace*, whereby He dwells in the soul, pleased and satisfied with it; this presence is only lost by mortal sin; (3) by spiritual affection in pious souls by granting to them joy, consolation and sweetness; but He does not show Himself as He is."

It is impossible to fit this passage into the Saint's mystical system; for St. John knows—besides that presence of God in all created things and called "Immanence"—only that supernatural presence of God in human souls, which consists in the activity of God upon the understanding through the illumination of faith and the inspirations of love; and this twofold operation of God brings about contemplation, that is, direct and immediate experimental union with God. What then does the Saint mean by "the presence of God by grace"? Probably it is another gesture to pacify the claims of the School; it is a concession to Scholasticism, which maintains that the grace of sanctification is an entity that sanctifies the soul and makes it pleasing to God, as long as man does not commit a mortal sin, however "polluted, darkened, defiled, lukewarm and weak" that soul may be in consequence of its slavery to sensual desires. One wonders why St. John did not realize the awkward position in which he places himself by trying to conform his mystical theology with the theories of the School. On the one hand, we have the repeated statement of the Saint that God cannot be united to a soul that is subject to sensual passions, and that only detachment from earthly things brings about union by faith and love; on the other hand, we have the curious statement that the soul can be united with God, and be the object of God's pleasure and satisfaction, by the mere presence of "grace," though the soul may, on account of its being addicted to earthly desires, be "vile" and "impure" and "foul like a corpse" in the sight of God, and "incapable of the divine union."

Must we in this passage again look for an interpolation? Most likely. He who performed this unenviable, unsavory task seems, however, to have had little capacity for grasping the Saint's system of mystical theology, for otherwise he would have realized that the inserted passage stood in glaring opposition to St. John's funda-

mental idea that the supernatural presence of God in the soul consists in His illuminating operation on the soul, by means of which the understanding becomes enabled to know God immediately as He knows Himself.

The suspicion of an interpolation with regard to the passage referred to becomes strengthened when we examine the Saint's doctrine on "supernatural acts." There are two chief passages in his writings in which he lays down his ideas of what makes a virtuous act "supernatural." The Saint coldly rejects the Scholastic view that an act of virtue (for instance, meditation or an act of self-control) is a supernatural act, if only the subject is in the state of grace. In the first passage taken from "The Dark Night of the Soul" (Book II, Chapter 16, p. 136), St. John lays down the principle: "Without previous purgation no supernatural acts are possible." The reason he gives for saying so in the teeth of the opposition of Scholastic theology is not less clearly stated: "All the acts and movements of the soul cannot be divinely influenced by God, that is, become supernatural, unless these activities of the soul are first brought to sleep, darkened, subdued in their natural condition, and thus lose their power." The second passage which has reference to this subject of supernatural acts is found in "The Living Flame of Love" (p. 111): "The sensual man lives according to the desires and inclinations of nature, even when those desires come in contact with the things of the spirit, for he attaches himself to spiritual things with his natural desires, and therefore, his desires are natural."

Thus St. John. If theologians would adopt this view, the old controversy about where is the boundary line between supernatural and natural acts would be cut short and become superfluous. The teaching expressed in the two passages just quoted is simply this: a man who has not gone through the active purgation of the senses cannot enter into the "dark night of the spirit"—that is, experience the immediate contact with God by means of the divine light of faith and the divine inspiration of love of God; hence he is not regenerated. Therefore, even when he performs acts of religion or other virtuous acts, these cannot proceed from faith or love—that is, from a supernatural motive; they proceed from natural motives, even if directed to supernatural objects. Thus we understand why

St. John in "The Ascent" (Book II, Chapter 7) calls the meditation and other devotions, usually practised by beginners of the spiritual life, "profitless," "like beating the air." He means that these exercises have nothing spiritual or supernatural about them, for they do not proceed from faith or love, these two powers having not yet entered and controlled the souls of those who are just beginning to subdue their sensual nature. Then the Saint adds, rather sarcastically: "These instructions are useless to men of learning and dignity." This is tantamount to saying: "I am a preacher in the desert." Will he remain so? Probably. One almost wonders why this bold mystic was not put on the Index.*

*The concluding article of this series will give "A Summary of St. John's System of Mystical Theology."

SYMPOSIUM ON MIXED MARRIAGES

New York City, April 13, 1928.

DEAR FATHER CALLAN:

The article on Mixed Marriages by the Rev. Stanislaus Woywod, O. F. M., is so revolutionary in tone and treatment as to make us old conservatives rub our eyes and re-read the startling thesis, which he defends so well. Will he have the approval of the brethren? I fear not. Is his doctrine correct? I think it is, if that old bogey of "letting well enough alone" be eliminated. You may remember the pronouncement offered by one of the most distinguished members of the American Hierarchy, that marriages between Catholics and non-Catholics were productive of good for the Church. Heresy or temerity—which ever label you care to use—but I have often heard it quoted with great dignity by sober brows, who seemed to think they were in hearty accord with the teaching of the Church.

As far as the available figures show, mixed unions are hurtful. Of course, there are exceptions, but they are negligible when compared with the right kind. In my experience the reason given in the application for a dispensation is "periculum"; and so fixed is this in the average mind that I sometimes wonder if even the trouble is taken to make the necessary inquiry if such a condition exists. As a rule, a Catholic seeking to marry a non-Catholic holds the Faith very lightly. Wealthy Catholics uniformly marry non-Catholics. Why? Environment, training, the slave mind, social prestige, etc., and "it's easy to get the dispensation." On this point rich and poor, literate and illiterate, are in perfect accord.

Father Woywod implies that at least some of the dispensations granted under certain circumstances are invalid. I wonder if he is wrong. To my mind the strict adherence to the laws of the Church would in great measure stop the tremendous leakage that is going on throughout the country. A genuine Catholic should hesitate long before bartering his priceless heritage for the proverbial mess of pottage.

Let the law be enforced, and let the people know what the law is and what the Church demands, and there will be fewer mixed marriages, and all concerned with the momentous question will be as happy as Father Woywod, who has aroused the storm only to bring happiness and peace to souls.

Yours in Christ,

* JOHN J. DUNN, V.G.

Immaculate Conception Church, Toledo, Ohio, April 6, 1928

REVEREND FATHERS:

Father Woywod's policy urging abolition of dispensations for mixed marriages would not be effective unless general. Neither would any other policy. It is probably the very lack of uniformity in dispensing which at present makes enforcement of the law difficult in the United States.

While his proposal is well argued, I would suggest beginning with a less rigorous plan.

I. Refuse any dispensation for a mixed marriage in every case where a Catholic man asks to marry a non-Catholic woman.

The reasons for discriminating between men and women in this matter are four:

(1) The cases are fewer. Only one-half to one-third as many cases of this kind appear.

(2) The cases are more dangerous; as Father Woywod points out, loss of faith to the children is more likely.

(3) The refusal would be less of a hardship than in the case of Catholic women desiring a mixed marriage, because a man is more free to choose a consort.

(4) The restriction on Catholic men would remove, to a great extent, the excuse given by many Catholic girls—namely, that no Catholic men are available; for it would force Catholic men to seek Catholic girls only, and would thus indirectly reduce the number of cases where the girl seeks a mixed marriage.

II. Forbid Catholic women to promise marriage to any non-Catholic without first obtaining the pastor's consent three months in advance of the contemplated marriage—and conversely, forbid any pastor to apply for such dispensation, unless his consent to the promise of marriage has been thus obtained.

(1) It seems to be generally overlooked, both in preaching and in practice, that, if the Church forbids a mixed marriage, she thereby forbids a promise to enter a mixed marriage. Yet, how many girls hesitate to make such a promise without permission?

(2) If girls would withhold any promise until the visit to the pastor, and make it dependent on his consent, he could far more often succeed, with a three months' interval, in persuading the man to see the necessity of becoming a Catholic before his marriage. Or he could find more opportunity for dissuading the girl.

(3) Limit the causes for which a dispensation might be granted to a Catholic girl. And grant no dispensation to a girl under twenty-one years of age.

While there are some cases it does not cover, nevertheless I believe the above policy has the following advantages: it is rigorous enough to secure a decided betterment in conditions; it is broad enough to be applicable in any part of the United States; it is definite enough to be made a basis for strict uniformity in all dioceses.

A. J. SAWKINS.

Massachusetts, March 29, 1928.

DEAR FATHER STANISLAUS:

I have just completed reading your excellent article in the current *HOMILETIC REVIEW*. I agree with you completely, and I hope your efforts to secure data on this important problem of mixed marriages will be most successful.

Some months ago I compiled a few statistics of our own parish here. I had hoped later to transform them into an article for publication, but the time has not been given me to do it as it should be done. So I am sending you the facts and figures, which may be helpful to you in presenting your arguments.

We take considerable pains with our annual census and pride ourselves on its completeness. Almost every day, however, we hear of more who "ought to be Catholic." At present I estimate these "ought to be's" in this parish at over 500 in addition to the figures given in the enclosed pages.

If you should use the data which I enclose in any of your articles, please make no mention of myself, or of the parish, or of the diocese. Such identifying marks might cause misunderstandings and hinder the work we are trying to do. You may use them, however, in any way with these reservations.

With all good wishes for success in building up a strong case for the abolition of dispensations, I remain

Very sincerely yours,

READER.

P.S.: If I can be of help in securing other data I will be glad to do so.

A MIXED MARRIAGE SURVEY

A question box at a Sodality meeting may contain many foolish questions, but more often it contains serious and suggestive inquiries. One evening, through this medium, I was asked the question: "Why is it that our Catholic young men do not wish to marry our Catholic girls?" Many priests have probably been asked the same question, and they have answered as I did that the supposition is untrue. I thought it over afterwards, and wondered whether an argument might be found

to support the inference. My search for facts revealed most interesting data.

Our parish is one of approximately 1200 families, all fairly well tabulated by an annual census. It is a "country" parish as parishes go in this part of the country, being the only one in a town of over 10,000 people. It is near enough, however, to one of our large cities to assume the status of a regular city parish with all the problems—and all the consolations—which the city parish is supposed to enjoy. May we take it as an average parish? Whether we do, matters not. A survey of the mixed marriage statistics is our only purpose now, and it was undertaken to discover if there was any truth in the charge that our Catholic young men prefer non-Catholic wives.

Of our 1200 families, I found 158 were "mixed"—that is, about 13%. There are 113 families (or 72%) with non-Catholic fathers and 45 families (or 28%) with non-Catholic mothers. That is not a very great argument in favor of the supposition that men are the chief offenders, is it? There are three Catholic girls in this parish to one Catholic man who have preferred mixed marriage to a Catholic marriage. During 1926 we had 16 mixed marriages performed, and of these 10 were for Catholic girls and 6 were for Catholic men. You may draw your own conclusion. Over a four-year period the total number of mixed marriages was 34, and of these 22 were of Catholic girls.

We discovered on last year's census a total of 24 invalid mixed marriages, attempted before civil officers or heretical ministers. Again the Catholic girl seemed chiefly guilty of a lack of faith, for in 15 of these invalid marriages the Catholic party was the wife.

It seems difficult, therefore, to find any ground for the assertion that our Catholic young men spurn our Catholic girls. Rather the charge seems to serve as a boomerang to the sodalist member who brought it forth. Even when our young men do step where angels fear to tread, they retain the vestiges of faith better apparently than the Catholic girl. Of our 158 Catholics in the mixed marriage state, 43 have defected from the church—27%. The ratio of defection is about 4 to 1 on the female side of the argument. In the matter of the proper education of the children in the Catholic Faith, the Catholic father again does better than the Catholic mother. The exact ratio is not at hand, but, as memory serves me, the great preponderance of praise in this regard must be given to the Catholic man.

The survey unfolded many facts about the children. Similar statistics have been revealed before, but repetition will only help to bolster the argument that a mixed marriage is a dangerous thing and a source of great leakage in the Church. There are 366 children in our mixed families. 36% (or 132) are being brought up as positive Protestants

or heathens. Of these 41 are under ten years of age and 91 are over that age. To balance these, there are 234 children who are presumably receiving a Catholic training—118 of them under ten years. Judging by all human standards, at least 63 of these 234 children will live their lives as non-Catholics, and so we would make a fair guarantee of perseverance in Catholicity in favor of only 71 children—about 46%. This is surely indicative of the dangers of such unions. Some children born of a Catholic marriage have fallen victims to subsequent second marriages of the mixed variety. We have 13 of these, and 8 of them are now securely within non-Catholic folds. Some have not even been baptized—perhaps 'twere better so—and these number 19. Who is to blame—the Catholic mother or the Catholic father? Unfortunately, these last two aggregations are all children of Catholic mothers.

It is a serious problem for the Church at large and particularly for the priest in the parish. The causes, the remedies, the antidotes and solutions are beyond my purpose here. I have merely enumerated facts as I found them in this average parish, and have pointed out that our Catholic young men proportionately observe the decrees of the Church better than the women folk. Now I must go back to my labors with my brother-priests and untangle the situation, if God is willing.

Wisconsin Rapids, Wis.
Sts. Peter and Paul's Church.

THE HOMILETIC & PASTORAL REVIEW,
New York, N. Y.

I read with much interest Father Woywod's article, "Should Dispensations for Mixed Marriages be Absolutely Abolished?" I consulted the Marriage Records of this parish and found that, of all the marriages contracted during my pastorate of twenty years, there were 283 in which one of the contracting parties was either a convert or a Protestant. 54 Catholic young men and 52 Catholic young ladies married converts. 74 Catholic men and 103 Catholic women married Protestants. Of these, 32 Protestant ladies and 21 Protestant men joined the Church after marriage. There are still 124 mixed marriages, but this number will be perceptibly reduced in time.

Seventy-five of the mixed marriage couples faithfully comply with the agreement entered into at the time of the marriage, including the Catholic education of the children. Nine others are quite hopeful. 23 removed from the city; the remaining 17 are no good, although all but 3 have their children baptized.

This diocese (La Crosse) requires the instruction in Christian Doctrine before marriage. I have given instructions for thirty-five years,

and never yet did I find "one to sit through the instruction with apathy and disgust." Of all those who were able to take the instruction, only one positively refused to do so.

From the above it is apparent that the Church is the gainer rather than the loser in this parish because of instructions and dispensations.

JOHN REDING.

Marquis, Sask., April 10, 1928.

Rev. Editors:

The article of Father S. Woywod in your April number gives the facts on Mixed Marriages so well that there is not much more to be said. So by all the love that we still have for our Holy Faith, let us get together and petition Rome for an absolute abolishment of dispensations for mixed marriages.

JOSEPH LUKAS, P.P.

Iowa, April 28, 1928.

Rev. Domine:

Scisne nomen illius hominis qui in omnibus suis sermonibus dicebat: "Ceterum autem censeo Carthaginem esse delendam." Ita ego dico de matrimoniis mixtis: "Ceterum autem censeo matrimonia mixta delenda—abolenda, auferenda, omnino prohibenda."

Tuus,

J. KOPECKY.

[The great importance which the problem of mixed marriages occupies in the minds of the clergy is reflected by the large number of communications we have received on the subject. All these letters, both pro and contra, will be published in succeeding issues as quickly as space is available, so that the general attitude of the clergy may be ascertained. We shall be grateful if future correspondents will indicate clearly whether they wish their letters published over their own names or not. Correspondents must, of course, state their name, but it will not be published if so desired.—EDS.]

THE LITURGY AND THE PEOPLE

By THE RT. REV. ABBOT MICHAEL OTT, O.S.B.

A little over sixteen years ago the popular French Catholic newspaper, *La Croix*, made an inquiry into the causes of religious ignorance, requesting also its readers to express their ideas on the matter. The learned Belgian historian, Godfrey Kurth (d. Jan. 4, 1916), sent the following statement to the paper: "In my opinion one of the chief causes, if not *the* chief cause, of religious ignorance is ignorance of the liturgy. Of all the methods of teaching religion the liturgy is the most effective, because it is the most interesting, the most dramatic, the most conformative to the aspirations of the heart and the needs of the intellect. Give the people an understanding—and, as a consequence, a love—of the mysteries that are celebrated on the altar, put into their hands the Missal, which has been replaced by a lot of mediocre books of devotion. Let the faithful live the liturgical life as intensely as possible. This is the true method of teaching religion, of keeping attached to the house of God those that still visit it, and of bringing back later those that have abandoned it. By the beauty of the liturgy the human soul is led to understand the truth of religion" (*La Croix*, August 5, 1911).

Would it not be worth while for every pastor of souls to ponder over these words of the great Belgian historian and liturgist? Must not we all admit that it is the widespread ignorance in matters pertaining to religion which is largely responsible for the indifference manifested by many of the faithful in the performance of their religious duties? If ignorance of the liturgy lies at the bottom of religious ignorance, must not this religious ignorance in many cases be traced back to the meager instruction which the people receive on the liturgical cult which the Church renders to God? Must not then many a pastor of souls plead guilty of culpable negligence in the discharge of his obligations towards his flock?

Religion, cult, liturgy, are three concepts so completely interwoven that not one of them can fully exist without the other two. *Religion* is a moral virtue which inclines us to render to God the *cult* that is due to Him as our Creator and supreme Master. Hence, cult is nothing else than religion in action. Every act of religion is

cult or worship of God. What then is liturgy? *Liturgy* is to cult what the species is to the genus. Cult in general includes all the acts of religion, but liturgy comprises those acts only which *the Church* renders to God; in other words, liturgy is religion as put in practice by the Church. It is the sum total of public worship which the Church renders to God during the various cycles of the ecclesiastical year. It comprises all the acts of religion which the Church performs throughout the year—either by divine command or of her own accord—for the glorification of the triune God and for the sanctification of souls. The chief act—the center, as it were, from which radiate all the other acts—is the holy Sacrifice of the Mass. Around this center of the liturgy are grouped the other Sacraments of the Church, liturgical prayer and the sacramentals.

Liturgy, therefore, is religion itself living and vibrating in the Church. It is the whole aggregate of Christian dogmas crystallized and visualized by the Church, as she unfolds them one after the other from one Advent to another. It is a complete course of Christian theology, imparted not indeed by means of abstract formulas (as they are found in manuals of theology and in catechisms), but in a way that makes it part and parcel of daily Christian life. In the early ages of Christianity and throughout the Ages of Faith the people were deeply imbued with this true spirit of the liturgy. In union with the priest they assembled first in private homes or in the catacombs, and later in majestic temples to re-act the great drama of Mount Calvary, to praise God in common prayer, or to take an active part in the other functions of the Church. Their hearts lived and throbbed with the life of the liturgy, which gave them the strength rather to lose all than to give up their crucified Saviour. The liturgy of the Church not only gave them a theoretical knowledge of their religion, but made it also dear to their hearts. As long as this intimate union between the people and the liturgy went on, as long as the faithful took an active part in the functions of the Church, so long solid piety pervaded human society, love of God and love of man went hand in hand, and no earthly ill could disturb the peace and happiness of the Christian soul. Valuing the transitory things of this world at their true worth, the faithful made all else subordinate to the one thing necessary, the salvation of their souls. But times changed. The liturgical life began to wane, and

the spirit of secularism set in. Later the Renaissance, the Protestant Revolt, Gallicanism, Jansenism, encroachments upon the Church by the State—all these contributed their share to bring about a most deplorable decline of the liturgy. Secularism, religious ignorance, religious indifference, estrangement of the people from God and the church, irreligion, materialism advanced *pari passu* with the decay of the liturgy, until in the latter half of the eighteenth century the Catholic Church reached the lowest ebb in her influence on the minds and hearts of the Catholic people. This does not mean that any change for the worse had taken place in the Church as such. The Church remained and always will remain the mystical body of Christ, the depository of Christ's own priestly power. Her scope and functions in the eighteenth century were identical with her scope and functions in the most flourishing period of her liturgy, namely, to continue Christ's work on earth, to render due worship to the triune God, and to employ the means which Christ has given her in the salvation of souls. As the mystical body of Christ, she has never failed and never can fail. The change for the worse was all due to the members of Christ's mystical body, to the clergy as well as the laity. The clergy neglected to give sufficient instruction on the liturgy; and the laity, no longer understanding the meaning of the liturgy, gradually withdrew from that active participation in the official and public worship which characterized the Christians of antiquity and the Middle Ages.

This liturgical atrophy continued well-nigh to the middle of the nineteenth century. Towards the end of the eighteenth and in the beginning of the nineteenth century a widespread intellectual movement set in, which is generally known by the name of Romanticism. It was a tendency towards medieval ideals, and manifested itself chiefly in literature, music, and art. The exponents of the Romantic School unwittingly exerted a wholesome influence on the starving liturgy of the Catholic Church by stimulating medieval studies. The study of medieval Christianity and medieval church life opened the eyes of thinking Catholics to what the faithful had lost by their estrangement from the liturgical life of their medieval forefathers. Soon stray voices arose from the liturgical wilderness in England,¹

¹ Kenelm Henry Digby, "*Mores Catholici* or Ages of Faith," published first in eleven volumes (1831-40), then in three large tomes (1845-7). A veritable encyclopedia of the medieval life.

Germany² and France,³ championing a return to the Christian ideals and to the liturgical life which obtained in the Ages of Faith. But it was reserved to the "Pope of the Liturgy," the saintly Pius X, to inaugurate the great liturgical revival. So convinced was this great Pontiff of the efficacy of the liturgy that by means of it he intended to rid human society of its all-pervading secularism and to restore the world to the Kingship of Christ: *Restaurare omnia in Christo*. In his *Motu Proprio* of November 22, 1903, he writes: "Filled as we are with the most ardent desire to see the Christian spirit flourish in every respect and be preserved by all the faithful, we deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church."

The chief shepherd of Christ's flock sent out the cry to lead the faithful back to the rich pasture of the liturgy, especially to "the active participation in the most holy mysteries" (*i.e.*, Holy Mass, of which the reception of Holy Communion by the faithful should form a part) "and in the public and solemn prayer of the Church." This active participation of the faithful he calls the "foremost and indispensable font" from which must be drawn the Christian spirit, which should again pervade the lives of the faithful as it did in the Ages of Faith. The voice of the Pontiff was heeded. Leaders arose in various parts of Europe, and launched a movement for the instruction of the people in the liturgy by the publication and dissemination of liturgical books (especially the Missal in Latin and the vernacular), by liturgical weeks and retreats, and by other means as they offered themselves. The Abbeys of Maria-Laach in Germany, Maredsous and St. Andrew in Belgium, encouraged by Cardinals and Bishops and aided by members of the secular as well as the regular clergy, have paved the way for a better understanding of liturgy among the people. Wherever efforts were made, the move-

² Franz Anton Staudenmaier, "Geist des Christenthums" (2 vols., 1835; 5th ed., 1855); J. B. Lüft, "Liturgik oder wissenschaftliche Darstellung des katholischen Cultus" (2 vols., 1844-7).

³ Prosper Louis Pascal Guéranger, "Institutions Liturgiques" (3 vols., Paris, 1840-52; 2nd ed., 4 vols., 1878-85); Idem, "L'Année Liturgique" (9 vols., 1841-66); the other six volumes, containing the seasons from Pentecost till the end of the liturgical year, were written by Dom Lucien Fromage, one of Guéranger's disciples.

ment was accompanied with great success. From Belgium and Germany it spread over France, Italy, Spain, etc., until at the present time there is scarcely a country in Europe which has not its liturgical centers. Everywhere the people were most anxious to learn the liturgy, and their active participation in the Church's liturgy depended merely on the degree of instruction which they received.

Though somewhat belated, our own country has recently also fallen in line. Laudable efforts had indeed been made by individual priests and religious houses ever since the famous *Motu Proprio* of Pius X, but these could by their very nature have only local success. Last year, however, the Abbey of St. John's at Collegeville, Minn., began concerted and organized action to spread the liturgical movement in the United States and Canada. A "liturgical press" was established for this purpose, which has already published a series of low-priced popular pamphlets and books, well adapted to make the faithful study and love the liturgy. In addition, it publishes every four weeks a very instructive liturgical review entitled "*Orate Fratres*," which has all the qualities calculated to promote the liturgical life of the people and at the same time imparts much practical advice to the clergy who are desirous of fostering the spiritual life of their flocks by means of the liturgy.

What a pity that so many of the faithful have so little understanding of the liturgical life! What a greater pity that even in some seminaries, convents, colleges, academies, orphanages, etc., where it would be so easy to carry out the most ardent desire of Pius X, there is still such a deplorable apathy towards an active participation in the liturgy of the Church—especially in the holy Sacrifice of the Mass, which is the center of the whole liturgy. How many otherwise pious and well-meaning seminarians, Sisters, students and pupils assist at this great liturgical act as passive attendants, performing acts of devotion that are irrelevant to the Eucharistic Sacrifice, which according to the intention of Christ and of the Church (which is the official continuator of His work) they should offer up to the Triune God in union with the celebrating priest. No doubt, every priest knows, and the text of the Mass plainly illustrates, that the Sacrifice of the Mass is a collective act of worship at which the celebrating priest functions in the name of the whole assembly. To make this clear, we need only refer to the *Oremus*, *Dominus*

vobiscum, Orate Fratres, ut meum ac vestrum sacrificium, with which the priest addresses the people, and to the acquiescing answers which the server gives in the name of the people. A little thinking will make it plain how unnatural it is for those who attend Holy Mass to isolate themselves, as it were, from the celebrating priest who acts in their name, by giving themselves over to acts—no matter how religious or devotional they may be in themselves—which are extraneous to the sublime Eucharistic Sacrifice. The Christians of the times of the persecutions and of the Ages of Faith did not attend Mass in such a way, and it cannot be the intention of the Church that the faithful should do it now. Pius X expresses the mind of the church when he gives the admonition: "You should not pray *during the Mass*, you should pray *the Mass*."

Persistent efforts on the part of the clergy to acquaint their charges with the meaning of the liturgical life of the Church will go far in restoring an active participation in the liturgical worship and dispelling the widespread liturgical ignorance of the people, which manifests itself at times where no one would expect it.

LAW OF THE CODE

Ecclesiastical Censorship

By STANISLAUS WOYWOD, O.F.M., LL.B.

COLLECTIONS OF DECREES OF ROMAN CONGREGATIONS

Collections of the Decrees of Roman Congregations cannot be published again unless permission is first obtained and the conditions observed which are prescribed by the head of the respective Congregations (Canon 1389).

Each one of the various Sacred Congregations of the Roman Curia controls the publication of its own Decrees. Some of these Congregations have published in book form collections of their Decrees (*e.g.*, the *Decreta Authentica* of the Sacred Congregation of Rites, *Collectanea S. C. Episcoporum et Regularium*, *Collectanea de Propaganda Fide*, *Decreta Authentica S. C. Indulgentiarum et Reliquiarum*). These and other collections of the Decrees of the Sacred Congregations may not be republished without permission of the respective Sacred Congregation. Canon 1389 is taken almost verbatim from the Constitution "Officiorum ac Munerum" of Pope Leo XIII. It is not only forbidden to republish the already existing collections of Decrees, but also to make up new ones from the records of the various Sacred Congregations. The interpreters of the Constitution "Officiorum ac Munerum" agree that it is not forbidden to publish in periodicals the Decrees of the Sacred Roman Congregations as they are issued from day to day, weekly or monthly, nor to quote the Decrees, Decisions, and Declarations in Canon Law books. In fact, these means help considerably to make known the rules and regulations of the Holy See to the priests and the people, and thus promote their observance.

PUBLICATION OF LITURGICAL BOOKS

In publishing liturgical books and parts thereof and also Litanies approved by the Holy See, the agreement of these publications with the approved editions must be certified by attestation of the local Ordinary of the place where they are printed or of the place where they are published (Canon 1390).

Concerning the publication of books on the sacred liturgy, the following details are given in the Decree of the Sacred Congregation of Rites "De editionibus librorum sacram liturgiam spectantium," May 17, 1911 (*Acta Ap. Sedis*, III, 242): (I) The editions of books concerning the sacred liturgy, whether they contain rites and prayers to be performed in sacred functions, or prescribe sacred ceremonies to accompany the aforesaid rites and prayers, or print the Decrees of the Sacred Congregation of Rites in the form of a collection of such decrees, are either *typical* or reprints of the typical editions. (II) So-called typical editions can be published only either by the Pontifical Polyglot Press of the Vatican or the other Pontifical Printers who have received permission from the Sacred Congregation of Rites. (III) Each single folio of the typical edition must be submitted for the revision of the Sacred Congregation of Rites. (IV) Every typical edition shall print the Decree of approval which declares such an edition to be a typical one, and which commands all publishers that future editions must absolutely conform to the aforesaid typical edition. (V) The publishers must on the completion of a typical edition deliver two copies to the Sacred Congregation of Rites. (VI) Every printer may with the consent and approval of the respective Ordinary print editions which must exactly agree with the typical editions. (VII) The local Ordinaries shall submit the manuscript of a new edition to a reviser who is both painstaking and experienced in liturgical matters, and who shall examine whether the new edition is exactly in accord with the typical editions, and then only shall they attest the conformity and issue the "Imprimatur." (VIII) In reference to the publication of Masses and Offices proper to a diocese and of which there is no typical edition, the local Ordinary may, if the proper Masses and Offices are to be printed in the diocese where they are proper, declare that they agree with the original and attach his "Imprimatur." When there is question of printing the "Proprium" of another diocese or of some religious Order or Congregation, the local Ordinary within whose jurisdiction the printer is may give the "Imprimatur" after the Ordinary of the diocese or the Superior of the Order or Congregation whose "Proprium" is to be printed has issued a statement that the edition agrees with the originals approved by the Sacred Congregation of Rites, and this statement shall be printed

in the edition. The first edition of the "Proprium" which contains the Gregorian chant must be typical, and the permission of the local Ordinary or the Superior of the religious Order or Congregation for whose use the edition is prepared must be obtained. For other editions the rule just stated under n. VII is to be observed. (IX) Among the liturgical books governed by this decree are to be specially numbered the following: (1) the Roman Breviary, (2) the Roman Missal, (3) the Roman Ritual, (4) the *Pontificale Romanum*, (5) the Roman Martyrology, (6) the *Ceremoniale Episcoporum*, (7) the Proper Offices and Masses of some diocese, religious Order or Congregation, (8) the *Memoriale Rituum* of Pope Benedict XIII for smaller churches, (9) the Clementine Instruction for the Forty Hours' Adoration, (10) the Collection of Decrees of the Sacred Congregation of Rites.

A Decree of the Sacred Congregation of Rites, August 11, 1905, regulates the publication of the Gregorian chant in the sacred liturgy. The publishers or printers must obtain the permission of the Holy See to reprint the typical Vatican edition. The new editions must scrupulously conform to the typical edition in the matter of the notes, signs, words accompanying the notes, etc. The local Ordinary must submit the manuscript that is presented to him for approval to experts in Gregorian chant before he can attest that the new edition is in entire conformity with the Vatican edition.

The reader will notice that Canon 1390 mentions two Ordinaries only who are competent to attest that the new edition of a liturgical book agrees with the typical edition—*viz.*, the Ordinary of the printer and the Ordinary of the publisher, not mentioning the local Ordinary of the author. The reason very likely is that there is no author properly so called, because the Holy See alone is the author of liturgical books, though private individuals may have composed the matters liturgical.

Some of the approved Litanies of the Church form part of her liturgy—*e.g.*, the Litanies on Holy Saturday, on St. Mark's and the Rogation Days, the Litany of the Dying said as part of the ceremonial or "*Ordo commendationis animæ*" (Roman Ritual, tit. V, chap. 7). The reprinting of these is governed by the same rules as the reprinting of any liturgical book or part of such book. There are a few Litanies approved by the Holy See—*viz.*, those of Our Blessed

Lady, of the Holy Name, of the Sacred Heart, and of St. Joseph. They may not be reprinted unless the local Ordinary of the printer or of the publisher attests that they agree with the edition approved by the Holy See.

PUBLICATION OF TRANSLATIONS OF THE HOLY BIBLE

Translations of the Sacred Scriptures into a vernacular language may not be printed unless they are approved by the Holy See, or unless they are edited under the supervision of the bishops and are provided with annotations taken principally from the holy Fathers of the Church and from learned Catholic writers (Canon 1391).

The Constitution "Officiorum ac Munerum," cap. III, n. 7, says: "Since experience has shown clearly that if the holy books in the vernacular are permitted freely and without discretion, more harm than good is done thereby through the temerity of men. Wherefore, all translations into the vernacular, even those made by Catholic men, are absolutely forbidden unless," and the words of Canon 1391 follow. The Code has, therefore, the same rule concerning translations of the Holy Bible into modern languages as the said Constitution. If one applies to the Holy See for the approval of a translation, the Code does not require notes from the Fathers, etc.; if one applies to the bishop, the notes and explanations are necessary, for otherwise the bishop would have no authority to permit the publication of the translation. What notes, how many, and to what passages, is not stated either in the Code or in any other law of the Holy See. It is evidently left to the judgment of the bishop and the expert in Holy Scripture whom the bishop is to employ as censor whether the notes sufficiently explain the difficult passages of the sacred text. When the Biblical Commission was asked whether it was permissible in the vernacular versions to add as footnotes both in the Old and the New Testament text varying from the Vulgate and other things helpful to students, the Commission answered that it was allowed (November 17, 1921; *Acta Ap. Sedis*, XIV, 27).

Vernacular versions of parts of the Holy Bible should likewise be published only with notes and explanations if the bishop authorizes their publication, but it seems quite a well-established custom to publish the epistles and gospels of the Sunday Masses in prayer books and in separate books without notes and without approval of

the Holy See. No objection has, as far as we know, been raised by the Holy See to this practice.

EXTENT OF PERMISSION TO PUBLISH A BOOK

The approval of the original text of some work does not imply permission to publish translations into another language or other editions. Wherefore, translations as well as new editions of an approved work need a new approval. Excerpts from periodicals published separately are not to be considered as new editions, and therefore need no new approval (Canon 1392).

Canon 1392 is identical with the former law of the Constitution "Officiorum ac Munerum," n. 44, with the exception of the last sentence concerning excerpts from periodicals, about which the said Constitution stated nothing. A Declaration, however, of the Sacred Congregation of the Index, May 23, 1898, had made the same concession which the Code makes in Canon 1392. It is understood that the excerpts from periodicals published in book or pamphlet form have not materially been changed from their original composition, for otherwise they would be considered new writings which require approval before publication, provided they deal with matters mentioned in Canon 1385, or are written by clerics or religious (cfr. Canon 1386).

RULES CONCERNING THE CENSORS OF BOOKS

In every episcopal Curia there should be censors *ex officio* who examine what is to be published. In the exercise of their office the examiners should put aside all human respect, and have before their eyes solely the dogmas of the Church and the common Catholic doctrine which is contained in the Decrees of the General Councils or the Constitutions or ordinances of the Apostolic See and the consensus of the approved Doctors. Censors should be chosen from both the secular and the religious clergy, and they should be men of mature age, tried learning, and prudence, who in the approval or rejection of doctrines shall follow the golden mean.

The censor must give his decision in writing. If it is favorable, the Ordinary should give permission to publish the book, pamphlet, etc., which permission should be preceded by the opinion of the censor over his signature. In extraordinary circumstances only and

as a rare exception may the Ordinary in his discretion allow the name of the censor to be omitted. The name of the censor should never be made known to the authors before he has given a favorable decision (Canon 1393).

Since the bishop or any other head of an ecclesiastical district cannot attend to all affairs in person (at least, not with that promptness that is necessary when there is question of publishing books, pamphlets, magazines, etc.), the Code requires the bishop to appoint censors who are to examine the publications which are subject to ecclesiastical censorship. The censors must be well versed in matters pertaining to faith and morals; they must know what the Church has decided in these matters, what opinions have been condemned, what the common teaching of truly Catholic-minded writers is on all important question relative to faith and morals, and what opinions may be freely debated. The censors must be neither too lax in their views nor too severe; they must not force their own opinion on the author in debatable questions, nor favor or condemn the author's writing because the censor prefers or dislikes a certain school, organization, etc.; his judgment must be objective. Unless the censorship is handled in that manner, all freedom of discussion is gone, progress in clearing up doctrinal and moral issues is hindered, and authors are confined to the mere repetition of the ideas and opinions expressed a hundred times in other works. A study of the many text-books or compendiums of moral theology amply proves that there is not sufficient independent thought and study among Catholic moralists, and the same may be true of other subjects (*e.g.*, philosophy, dogma, scripture) with which the writer has not such intimate acquaintance.

The censor having given his opinion that there is no objection to the publication of some manuscript presented by the author or publisher, the Ordinary should give the permission for publication. The Code does not state what is to be done if the Ordinary's view differs from that of his censor. This presupposes, of course, that the Ordinary himself has made a study of the manuscript submitted, and that he has weighty objective reasons why the manuscript should not be published. Considering that the author has worked many days or months or perhaps years on his manuscript, it is evidently a matter of justice not to frustrate all his work and labor, unless

Catholic principles forbid the publication. The Ordinary has authority, we believe, to set aside the judgment of his subordinate censor and refuse permission for publication; it would be far better, however, if the manuscript were given to several censors for independent examination, and that the Ordinary follow the judgment of the majority so that it may, as far as possible, be a truly objective censorship. What redress an author has on the refusal of the permission to publish his manuscript, we shall see in the discussion of the next Canon.

When the Ordinary at the request of the author or publisher grants the permission for publication of a manuscript, he is to issue a document which shall contain the opinion of the censor signed by him and the approval of the Ordinary. One copy is given to the author; another should be kept in the episcopal archives. If the work is of importance, it would be advisable to keep a copy of the manuscript in the episcopal archives; for, if the author or the publisher made important alterations, the Ordinary could prove that book, pamphlet, etc., was not approved in the form in which it was published. Canonists debate whether the document of approval with both the censor's opinion and the Ordinary's permission is to be printed in the book, pamphlet, etc. The Constitution "*Officiorum ac Munerum*," n. 40, demanded that the permission of the Ordinary be printed either at the beginning or the end of the book. The Code requires the same in Canon 1394, and, since the document which grants permission must, as a rule, contain the opinion of the censor over his signature, it seems that Vermeersch-Creusen (*Epitome*, II, n. 727) are mistaken in saying that only the Ordinary's permission need be printed.

GRANTING OR REFUSING PERMISSION FOR PUBLICATION

The permission by which the Ordinary gives leave to publish a book, pamphlet, etc., should be given in writing, and it shall be printed either in the beginning or at the end of a book, pamphlet or picture, stating the name of the Ordinary who grants permission and the place and date of the concession. If, however, it seems necessary to deny permission for publication, the reasons for the refusal should at the request of the author be made known to him, unless a grave reason makes this inadvisable (Canon 1394).

Nothing is said in this Canon about printing the censor's opinion (usually phrased "*Nihil obstat*") and his name, but, as Canon 1393 stated, the document by which the Ordinary grants permission must have the censor's opinion and his signature. If the Ordinary denies permission to publish the manuscript submitted by the author, and the author wishes to know the reasons why permission was refused, the Ordinary is obliged to inform him. Natural justice demands that much, for the time and labor spent on the work may not be nullified by the authorities without injustice, unless Catholic principles oblige them to forbid the publication. But if the book, pamphlet, etc., can be corrected, is it not an injustice to make the producer of the work destroy all of it when only parts here and there are improper for publication? If the Ordinary refuses to indicate the reasons why the "*Imprimatur*" is refused, having or pretending to have an exceptional case in which Canon 1394 gives him the right to withhold the reason from the author; or, if the author was informed of the reasons and amended the objectionable features and still was refused permission to publish the work, what can the author do to save his work from ruin? He may apply to another Ordinary who is entitled to grant the "*Imprimatur*" (*viz.*, of the domicile of the author, or of the publishing house, or of the printing concern). When another bishop is requested to grant the permission for publication, he must be informed of the refusal of the first bishop who was approached. If all refuse permission, the author may still have recourse to the Sacred Congregation of the Holy Office, which in the last instance has the authority to decide whether a book may or may not be published by a Catholic, and whether it does or does not offend against Catholic principles of faith or morality.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

IX. The Kindness of the Priest

Every priest, whether he likes it or not, is a public character, a public official, a diplomatic representative of the Most High God. When a man becomes a priest, he puts off, so to say, his own person to put on the person of Christ. Henceforth what he does and says is not significant of himself, but of God. The word "diplomatic" has come to mean "tactful," skillful in dealing with others so as to win their good will, able to avoid offense, to win hearts, to get one's way in the face of difficulties. It has received this meaning because those who are chosen for the diplomatic service—to represent their sovereign or their government abroad—have to be characterized by tact, serviceableness, kindliness, and politeness in order to accomplish their difficult mission. It ought to be evident, therefore, on very little reflection that every priest ought to be a heavenly diplomat, a true gentleman in the sense of Cardinal Newman's definition, a man who never gives unnecessary pain or offense, is possessed of cultivated kindness, and can deal with others in such a way as to leave with them an agreeable impression, while gaining the end which he is commissioned to gain.

INTERIOR AND EXTERIOR KINDNESS

Interior kindness is one of the most charming attributes of true charity. Those who have real, divine charity are uniformly kind in their inward dispositions, their judgment of others, their attitude towards others. They make allowance and excuses for others in their hearts. They look always for the best characteristics of those about them, and overlook the defects of those with whom they deal, where duty does not oblige them to censure or correct. This interior kindness is an absolute necessity for true exterior kindness, which would be a sort of hypocrisy if we treated people gently only exteriorly, and disliked and censured them within. Moreover, it is almost impossible, except for consummate actors, to keep up a show of exterior kindness which will ring true, unless at the same time we are genuinely kind within.

We take it for granted, then, that the priest ought to be as kind interiorly as possible. It is necessary, if he would resemble Christ. The whole character of our Lord was eloquent of kindness. In the whole Gospels, we never read one word of His which was anything but kind. Even His rebukes to the Scribes and Pharisees were the truest kindness, because they stripped away the cloak of hypocrisy from these men, and revealed to themselves and to others their true nature.

But how gentle Christ was with the poor, how considerate with the afflicted! Even when He seemed to rebuke the Canaanite woman, He did so only that He might make her joy all the greater, when He finally healed her daughter. The Heart of Jesus was full of kindness, because it was full of charity. The wise priest, therefore, watches over the slightest movement of impatience, censoriousness, injudicious favoritism, dislike, animosity, anger or revenge within him. Because, like the "flaw within the lute, which widening makes the music mute," even a little rift of inward animosity and anger may sadly make still the sweet music of kindness.

TRUE PRIESTLY KINDNESS IS UNIVERSAL

To be real and true, kindness like charity must be universal. We cannot pick and choose to whom we shall be kindly, if we are kind because of the supernatural love of others. A priest who allows himself to grow offended, or impatient, or censorious of human faults and failings, does himself more harm than all the perversity of mankind could do him. We have to match unalterable kindness against any provocation that we may meet with and come out victorious in order to be like Christ. For He was kind even to His executioners, and prayed for them at the very moment when they prepared to slay Him.

There is no doubt that this virtue of kindness is often put to a very severe strain in our priestly ministry. The priest has to deal with all manners of characters, with all classes of people. Some of these are very vexatious, others are very unprepossessing, others are aggravating to an extreme degree. Merely to be patient, and to tolerate the faults and foibles of others, is often a severe strain; but to be uniformly kind to everyone is, under some circumstances,

a sort of heroism. Yet, no one ever exercised this heroism to such a degree as did Christ, and to be Christlike we must be heroically kind.

THE OUTWARD SIGNS OF KINDNESS

It is the exterior manifestation of the priest's kindness which deserves ever more attention. There is no need of argument to convince us that we should be interiorly kind. But the consistent practice of exterior kindness, the showing of friendliness and good will to everyone in all our speech and conduct—this is an art which needs very special efforts to acquire. One would perhaps be justified in saying that there are all too many priests who may indeed be kind inwardly, but who, by their exterior conduct, give people a very poor idea of how very kind they are. Just as we judge others by their looks, their gestures, their words and intonations of voice, and all that we see and hear from them; and just as we cannot penetrate their interior dispositions except by means of the outward signs they give, so also others must judge of us from what they see, and from what they hear of us.

The priest, in the midst of his flock, is constantly an object of careful observation. People watch his actions, the expressions of his face; they listen to his words, and remark his tones and inflections; and then, necessarily, they judge from these whether or not he is kind. Our heart may be full to overflowing of the most Christlike sentiments of kindness to all men; and yet, if we have a forbidding look, a harsh voice, a rude way of speaking, our interior kindness may be lost upon those about us. On the other hand, the outward expression of kindness—by pleasant looks, gentle words, a kind tone—moves the hearts of others almost irresistibly.

It is unfortunate that the too prevalent custom of speaking in offhand fashion, of suppressing our real feelings, and assuming a conventional, standardized manner, also may give the impression of a lack of kindness. It ought to be an object of study with us to express eloquently the inward sentiments of esteem, good will, charity, interest and sympathy which we feel for others.

Many persons' faces are like a mask; they have hardly any power of expression. One reason for this is that people naturally wish to conceal their feelings and not to appear to be moved by passing events, and so they conceal their kindness also. If you watch the

folk on the streets, you will see they are almost all wearing masks. Their features are composed into a sort of artificial stillness, because they are thinking their own thoughts, and do not wish to have every passer-by detect whether these are joyful or sorrowful. Among primitive or very emotional peoples it is not so. Watch the faces on the street in some city in southern France or Italy, and listen to the conversation and bits of songs, the voices now loud, now low.

Our habit of self-repression, of wearing a mask, isolates us to some extent from one another. There is an immense amount of self-consciousness in modern society, which is evidenced by the fact that every one tries to be as like as possible to everyone else, and this uniformity represses individual manifestations of interest and kindness. In dealing with his people, therefore, the priest has to make a special effort not only to be inwardly kind, but to show his kindness exteriorly. He must do this with prudence, but generously, for how can they guess how kind he is within, unless he shows his kindness outwardly?

THE KINDNESS OF GOOD MANNERS

All the observances of courtesy, considerateness and social forms which we sum up under the words "good manners," are an absolute duty for the priest. No man who bears the character of Christ has a right to be anything but polite, in the real and genuine sense of the word. Courtesy and politeness are the established and accepted expressions of kindness and considerateness towards others. The priest has to deal with the lofty and the humble, but he should be just as polite to the one as to the other. Poor and simple people, especially when they are discouraged and downhearted, appreciate politeness to a degree that is quite remarkable. Of course, the politeness of the priest ought to be of that deeply genuine, spontaneous and unaffected kind which expresses the real kindness of the heart.

One of the greatest vehicles of either kindness or unkindness is the voice. Unkind words, especially from a priest, cut like a knife, and they are never forgotten. The priest who allows himself to speak unkind words to anyone whomsoever, is doing a great injustice to Christ whom he represents. It is unfortunately true of our poor, weak human nature that we forget hundreds of kindnesses more easily than we will forget one thrust of unkind speech. Sar-

casm which cuts into the heart, ridicule, harsh judgments—these things are intolerable in the conduct of the ambassador of Christ. When we unhappily fail in this regard, we should apologize most generously. Even an apology may not make the hurt heart forget, but it will move it to forgive.

Not only the words a man utters, but the tone in which he speaks, is eloquent. The same words, uttered in one tone, convey a gentle rebuke or even an encouragement; spoken in another tone, they may be the most merciless and scarifying sarcasm. The voice of the priest should be eloquent—as was surely the voice of Christ—of gentleness, culture and kindness. The education of the voice, its development, the modulations of its tones to convey genuine feeling and sincere kindness, are of more importance in the career of the priest than most people realize. Not only in the pulpit, where he utters the word of God to the people, but in his ordinary, everyday conversation with individual members of his flock, the voice of the priest gives its message over and beyond his words. Men's voices and tones of speech may become eloquent of kindness, sympathy, and tenderness. Like the voice of a violin in the hands of a master, they can express the depth and beauty of human feeling and emotion.

THE FACE OF THE PRIEST

The face of the priest should be eloquent of kindness. God gives to all of us a set of features, which it is not in our power fundamentally to change. But He puts the expression of our face in our own keeping. It has been said that all other features are made by God, but a man's mouth he makes for himself. This only means that our facial expression is the work of our will and our feelings. We have all seen a very homely countenance made radiant and transformed by kindly, generous feeling, so that the rude features are beautiful with spiritual light. Who has not seen faces whose features are altogether lovely, but whose expression is cold and heartless, without a spark of human kindness. In so far as concerns its contour and its features, we do not know what the countenance of our Lord looked like, but we do know that on those features rested the heavenly light of perfect kindness. The face of the priest should be Christlike at least in this, that the charity and kindness of Christ should shine forth thereon, in so far as it is possible for the inward

disposition to affect the outward expression. Of course, it will always remain true that there are some countenances which are naturally so impassive that they never will be very expressive of any emotion, even of kindness. But, in such cases, the voice will respond to effort and cultivation; or at least the manner and actions of a man may by effort and self-discipline become kind. In one way or another, we must manifest exteriorly our inward kindness, if it is to have any effect upon those about us.

A REQUISITE FOR TRUE SUCCESS

From the standpoint of the success of the sacerdotal ministry, kindness is of such importance it can scarcely be over-estimated. The lack of tact and gentleness, the lack of sympathy and consideration for others, has ruined more good works and brought more worthy enterprises to naught than almost any other one characteristic. Who has not seen good and devoted priests who were continually in hot water with their parishioners, and who could hardly get any coöperation, because they lacked the quality of evident kindness. But, where the priest is kind, he can in the long run do almost anything with his people, because they cannot resist the influence of this quality, which lays siege to the heart, overpowers opposition, and persuades and conciliates the people more almost than any other human characteristic. The long experience of human nature has shown that man's heart can only be led; it can never be driven. Physical force and stern insistence will overpower the body, but not the will and the mind. Even though they may cow the human will, they can never conquer the affections of the heart.

God Himself, when He came on earth to win the hearts of mankind, came in the gentle guise of an infant, and spent His whole life in being kind. He was dealing with free human beings, and, therefore, He dealt with them in a human manner, seeking not to crush but to win our hearts. Priests who are the diplomats of God, the ambassadors dear to and blessed by Christ, can never find a better way than the way of their Master to fulfill His divine mission. As we are envoys of Christ, as we are other Christs, so also we must exercise a Christlike, an evident and impartial kindness to all men.*

*The next article of this series will discuss "The Zeal of the Priest."

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

IX. Holy Orders

I. THE MINOR ORDER OF LECTORS

Reading has always held a most important place in the worship of the Catholic Church, even as it entered into that of the Synagogue. Hence it is not to be wondered at that the order of Lectors or Readers should be almost as old as the Church. We find mention of Readers as early as the second century, in the writings of Justin Martyr (*Apol.*, I, 67). A little later Tertullian reproaches the heretics with not abiding by the tradition of the Church, inasmuch as a man who one day was a deacon found himself to be a mere lector on another. There seems to have been from the first a close connection between the major order of deacons and the minor order of readers, a connection that is based on the nature of their duties, for, though the deacon alone is commissioned to preach, both lector and deacon read the Word of God in the assembly of the faithful. Inscriptions found in the Roman Catacombs mention the lectorate as a distinct order; thus, in an epitaph of the Cemetery of St. Agnes we meet with one *Favor, Lector*. Many texts make it quite clear that, in addition to reading in the assembly of the faithful, the reader also fulfilled the rôle of cantor. That it was so in the fourth century appears from many passages in the writings of St. Augustine. On April 5 the Roman Martyrology has the following item: "In Africa, the holy Martyrs who, during the persecution of the Arian king Genseric, were put to death whilst they were in church on Easter Day. At the very time when their lector was singing the Alleluia on a raised platform, his throat was pierced by an arrow."

From St. Cyprian we learn that, during the ages of persecution, those were ordained readers by preference who had confessed the Faith. We give two interesting passages from two letters of the Holy Doctor, which both refer to the ordination to the lectorate of men that had confessed the faith:

"Let the voice that has confessed the Lord daily be heard in those things which the Lord spoke . . . there is nothing in which a confessor can do more good to the brethren than that, while the reading of the Gospel is heard from his lips, everyone who hears should imitate the faith of the reader" (*Ep. xxxiii*, alias *xxxix*).

"In the meantime I judged it well that he (Aurelius, a confessor) should begin with the office of reading; because nothing is more suitable for the voice which has confessed the Lord in glorious utterance, than to sound Him forth in the solemn repetition of the divine lessons, than, after the sublime words which spoke out the witness to Christ, to read the gospel of Christ whence martyrs are made; to come to the desk (of the reader) after the scaffold—there to have been conspicuous to the multitude of the gentiles, here to be beheld by the brethren—there to have been heard with the wonder of the surrounding people, here to be heard with the joy of the brotherhood . . ." (*Ep. xxxii*, alias *xxxviii*).

That the lectors were men of learning is proved by a passage of St. Augustine who, whilst commenting on a Psalm, asked the lectors who were present to study a difficulty that had occurred to him in the course of his sermon.

The essential rite of the ordination of a reader is already found in the Canons of the Fourth Council of Carthage. Whilst the bishop hands the sacred volume to the candidate, he says: "Receive, and be thou a faithful reader of the Word of God; if thou fulfill thy task faithfully and usefully, thy lot shall be with those who have well administered the Word of God from the beginning."

The preliminary exhortation addressed to the candidate is full of practical utility for the daily conduct of a priest also: *quod ore legitis, corde credatis, atque opere compleatis*—that is, the conduct of the reader or preacher of the Word of God must never be at variance with that divine teaching. The lector is told to take his stand at some prominent spot in the church, so that he should be seen as well as heard. This also is symbolic of the lofty degree of perfection that he should attain, so that his conduct may be a pattern to the faithful: *cunctis . . . cælestis vitæ formam præbeas*.

The two prayers with which the ceremony concludes, express a like thought: let the reader declare what is to be done and carry it out in his own life (*agenda dicat, et dicta opere impleat*), so that both his reading and teaching and his own life may provide the holy Church with a pattern of sanctity.

II. EXORCISTS

Our Lord gave power over unclean spirits to all those who believe in His name. This power was partly a *charisma* (or *gratia gratis data*), which, like the gift of tongues and other miraculous favors became gradually extinct. But, in addition to the *charisma*, our Lord also gave to the Apostles power to exorcize evil spirits as part of their special office, and this power they have handed down to their successors. At an early stage we find a special order of exorcists. Thus Pope St. Cornelius, in the middle of the third century, states that there were then 52 exorcists at Rome. The Synod of Laodicea (Canon 26), forbade exorcists to use their powers, unless they had been first authorized by the bishop. The form which is in use today at the ordination of exorcists is already found in the Canons of the Fourth Council of Carthage (398): "The bishop hands to the candidate the book in which the exorcisms are written [*viz.*, the Ritual], saying at the same time: Take, and commit to memory, and have power to lay hands upon energumens, whether they be baptized or not."

The exorcist carried out his functions by laying his hands on the possessed or obsessed person, whilst reciting the formula of exorcism. In the exhortation addressed to the candidate the bishop points out how necessary it is that he should keep his soul and body pure from every stain of wickedness, lest he should himself fall a prey to him whom, through his ministry, he expels from the bodies of others. "Let thy office teach thee how to rule thy evil inclinations, lest the enemy should find in thy behavior something that he might claim for his own, for only then shalt thou rightly command the devils in others, if thou first overcome their manifold wickedness in thy own person."

In the concluding prayers the bishop prays that the newly ordained may prove a *spiritualis imperator*, and an approved physician (*probabilis medicus Ecclesiæ tuæ*), and as such able to restore to health of mind and body all those who have recourse to his ministry. The order and authority of exorcists is contained most perfectly (*eminentiori modo*—as philosophers would say) in the grace and virtue of the priesthood.

III. ACOLYTES

As his name indicates, the acolyte is the assistant of the priest and other sacred ministers. Although his functions bear some resemblance to those of the subdeacon, the two orders are quite distinct, at least in the Roman Church. In the list of the clergy of Rome given by Pope St. Cornelius (A. D. 251-252), forty-two acolytes are mentioned besides seven subdeacons. St. Tarsicius who was killed by the pagans whilst he carried the Blessed Sacrament on his person, held the rank of an acolyte. The rite of ordination as we now have it in the Roman Pontifical, is found in substance in the Sixth Canon of the Fourth Council of Carthage:¹ "When an acolyte is ordained, let the bishop teach him how he should behave in his office." This the bishop does in a somewhat lengthy exhortation, in which he enumerates the various duties of the acolyte and points out the virtues which are symbolized by the lights of the church which are the acolyte's peculiar province. The words of the bishop carry even greater weight for the priest. The acolyte merely takes the wine and water of the sacrifice to the altar; as the priest offers the sacrifice, it behooves him even more than the acolyte "to offer himself as a sacrifice to God by a chaste life and by good works."

The Canon of Carthage only prescribes the ceremonial handing over of the candlestick with an unlighted candle and an empty cruet. The words which now accompany the ceremony are of more recent date. In the Roman Pontifical, the handing of instruments is followed by four prayers in all of which the lighting and carrying of candles is singled out as the chief function of the acolyte; only one of the four makes mention of his other duty of offering the wine and water at the altar.

The duties of acolytes are now usually fulfilled by the boys of our parochial schools. Those bright, but often very mischievous lads little realize the high privilege that is theirs; hence, it is the priest's duty to explain to them that the functions which they so lightheartedly perform were formerly entrusted to men who remained all their lives in that lower rank of the clergy. Due proportion being kept, the servers in the sanctuary are bound to show

¹ Even if the authenticity of this assembly is not beyond cavil, the Canons published under its name are certainly of very ancient date.

in their conduct something at least of the qualities required from the ordained acolyte and asked for by the bishop in the concluding prayer: "Almighty, eternal God, Fount of light and Source of all goodness, who through Jesus Christ Thy Son, the true Light, didst enlighten the world and redeem it by the mystery of His passion; deign to bless this Thy servant whom we consecrate for the office of acolyte, beseeching Thy mercy that Thou wouldst enlighten his mind with the light of knowledge, and refresh it with the dew of Thy kindness; to the end that he may, by Thy help, so perform the duties which he has assumed as to deserve to attain unto an everlasting reward."

IV. THE SUBDIACONATE

The very name of this order indicates the nature of its office and duties. The subdeacon shares in some of the functions that appertain to the deacon; but, though the order is now ranked among the major ones, it is still a matter of debate whether it is really an integral part, as it were, of the Sacrament of Holy Orders. We already find historical traces of the existence of the subdiaconate as an order distinct from the diaconate about the middle of the third century. At Rome there were seven subdeacons, just as there were seven deacons. Apparently the deacons entrusted to them some of the less important duties of their order. According to the Synod of Laodicea and the Apostolic Constitutions, the subdeacons were in charge of the doors of the church, particularly of that of the women—though there was a special minor order of door-keepers. Hence it seems to follow that, even if such was one of their duties, it could not have been the chief one. They were also used as messengers by the bishops.

The Second Synod of Toledo (held about 527) required that subdeacons should have attained at least their twentieth year. The First Synod of Toledo (400) allowed them to marry once; if they married a second time, they were only reduced to the rank of *ostiarius* or that of reader. But as early as the sixth century the law of celibacy for subdeacons was repeatedly enforced.

As for the rite of ordination, according to the *Constitutiones Apostolicæ*, VIII, 21, they received the imposition of hands; on the other hand, the Fourth Council of Carthage states that they are

ordained by the handing of the sacred vessels, and that this is done precisely because there is no laying-on of hands in their ordination.

The rite of ordination of a subdeacon, as we find it in the Pontifical, supplies us with a perfect explanation of his duties and of his powers and privileges. Whatever opinions may have been held in times gone by, Canon Law states definitely that the subdiaconate is a major and sacred order, in contradistinction to those that precede it (which are *minor* and not sacred).

The subdiaconate is a momentous step in the life of the candidate for the priesthood, because its reception is equivalent to the taking of a perpetual and solemn vow of chastity. Hence the grave warning addressed to the ordinand as he stands before the bishop: "Consider again and again what a burden you spontaneously ask to take up this day," says the prelate; "until now you are free to return to the world; but once you shall have received this order, you will no longer be free to change your mind, but you will be bound to serve for ever God whom to serve is to be truly free, and you will be bound to keep, with His help, perpetual chastity. . . ."

The Litany of the Saints is sung whilst the candidate lies prostrate and bishop and clergy fall on their knees. Towards the end the bishop rises, and, turning towards the ordinand, blesses him three times. The gradation in his triple supplication stirs the heart of the priest, even when long years have passed since they were first sung over him: *Ut hunc electum benedicere . . . sanctificare . . . consecrare digneris.*

The Litany is followed by an allocution in which the bishop sums up the duties of the subdeacon and the qualities that he should possess. The subdeacon must be a man of faith (*in vera et Catholica fide fundatus*), for whatever is not according to the faith is sin, is schism, is outside the pale of the Church. If until now his life has not been blameless, from now onwards it must be a pattern of virtue: "If until now thou wast sluggish in coming to church, henceforth be thou assiduous; if until now thou wast drowsy, be thou now watchful; if until now thou hast been given to wine, henceforth be thou sober; if until now thy conduct has been wanting in modesty, henceforth be thou chaste."

After this the bishop, according to ancient custom, places in the hands of the candidate an empty chalice and an empty paten, with

the words: "I see what ministry is entrusted to thee; wherefore I admonish thee that thou comport thyself in such wise as thou mayest be pleasing to God."

Two prayers follow: in the first the bishop asks that God would pour into the heart of this His servant His blessing and grace, to the end that, having faithfully ministered in His presence, he may receive the reward held in store for the Saints.

The second prayer shows the high importance and dignity of the subdiaconate. Every phrase of that prayer deserves frequent perusal and meditation: "Holy Lord, Almighty Father, eternal God, deign to bless this Thy servant whom Thou hast deigned to choose for the office of the subdiaconate; give him strength to minister in Thy sanctuary and make him a zealous watchman in the ranks of the heavenly army, and may he faithfully serve Thy holy altars. May there rest upon him the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and godliness, and do Thou fill him with the spirit of Thy fear. Strengthen him in the divine service so that, having become obedient in deed and carrying out Thy behests, he may obtain Thy grace."

Finally, the bishop ceremonially invests the ordinand with the sacred vestments belonging to his order. First he draws over the head of the candidate the amice which until now he has worn around his neck. Whilst he does this, the bishop says: "Receive the amice, by which is signified the custody of the tongue, in the name of the Father, and of the Son, and of the Holy Ghost."

The amice was originally nothing more than a kerchief which was placed round the neck to prevent the vestment from being soiled by perspiration, or to protect the throat in the cold, unheated churches of Northern Europe. In any case the mystical signification attached to the amice both here and in the prayer said by the priest whilst he puts it on, is only an afterthought.

The maniple and tunic are the distinctive garb of the subdeacon. The former was at first a linen towel or handkerchief. It is identical with the consular *mappa*, which was a symbol of authority. But originally the *mappa* too served a purely utilitarian purpose. Here also the mystical signification is of much later date: the maniple is an emblem of good works.

The subdeacon's tunic is now identical in appearance with the

deacon's dalmatic. Originally subdeacons wore no distinctive vestment. St. Gregory the Great forbade them to wear the linen tunic which had been granted to them by one of his predecessors. However the *tunica* (described as *dalmatica linea* or *minor*) eventually became the distinctive dress of subdeacons. According to the words which accompany its bestowal, it is symbolic of joy and gladness.

Finally, the bishop hands to the subdeacon the Book of Epistles, saying: "Take the Book of Epistles and receive power to read them in the Holy Church of God, for the living and for the dead."

The reading of the Epistle and of the Gospel was at first the duty of the deacon. Subdeacons were instituted for the purpose of sharing some of the deacon's burdens and honors. The reading or singing of the Epistle is one of those functions.

On March 14, 1906, the Sacred Congregation of Rites issued a Decree by which is sanctioned the custom which had been established in many places, in virtue of which a cleric in minor orders may officiate at High Mass in the place of the subdeacon. The conditions laid down are the following:

(1) A simple cleric must not be made to act as subdeacon unless there is a reasonable cause and he himself has received the minor orders, or at least the tonsure.

(2) A cleric officiating in such a capacity wears the alb over the amice, the cincture and tunicle, but not the maniple. He does all that appertains to the duties of a subdeacon, with the following exception: (a) he does not pour water into the chalice at the offertory; this is done by the deacon; (b) he never touches the chalice *infra actionem*, nor does he remove or put back the pall; (c) after the ablutions he does not wipe the chalice (this is done by the celebrant himself); he merely arranges it and covers it with the veil in the usual way and carries it to the credence table.

In most places, when a cleric acts as subdeacon it is the deacon who wipes the chalice. The Decree supposes that this is done by the celebrant himself (*abstergente ipso celebrante*).

A simple cleric may also act as chaplain to a bishop at Low Mass, but he may not do anything forbidden him at High Mass, nor may he wipe the chalice before the Offertory, pour in the wine, or hand to the celebrant either the paten with the host or the chalice.

(To be continued)

ANSWERS TO QUESTIONS

CONCERNING RESERVATION OF CENSURE ATTACHED TO SPECIAL PRECEPT OF THE ORDINARY

Question: Allow me to question the correctness of the answer in the February issue of THE HOMILETIC AND PASTORAL REVIEW. I hold that an *ipso facto* censure attached to the special precept of an Ordinary is reserved to the Ordinary, even though no mention of the reservation is made in the precept. In Canon 2217, § 1, n. 3, the *pœna ab homine* is said to be one imposed by *peculiar* precept. Such penalties are always reserved to the authority who imposed the precept, and this kind of precepts is meant in Canon 2245, §2. There are other precepts not given to individual persons but perhaps to a community, or a certain class of members of a community (*præceptum commune, particulare*, and the *speciale* which the Code calls *peculiare*). When Canon 2245, §4, says that a censure *latæ sententiæ* is not reserved unless the precept or the law expressly states that it is reserved, the other kinds of precepts, general and particular, are meant, not the precept given to individuals—i.e., the *præceptum peculiare*. There is consequently no contradiction between sections 2 and 4 of Canon 2245.

SACERDOS.

Answer: If we were certain of two things, first that the *præceptum peculiare* in Canon 2217, § 1, n. 3, is exactly the kind of precept meant by the correspondent, and secondly that Canon 2245, § 4, means no other precept than those different from the one spoken of in Canon 2217, § 1, n. 3, it would be quite certain that our correspondent is right, and that the difficulty of apparent contradiction between sections 2 and 4 of Canon 2245 is eliminated. However, is it certain that the *præceptum peculiare* means only the one kind of precept, viz., that given to an individual? The term is nowhere defined in the Code. The terminology of authors speaking of precepts is neither unanimous nor precise enough to determine with sufficient certainty what is meant by a *præceptum peculiare* and a *præceptum generale* or *commune*. Under the pre-Code legislation it was generally held that, if an ecclesiastical superior had given one of his subjects a precept to do a certain thing or forbidden him to do it, and had stated that in case of disobedience he would automatically fall under a certain censure (e.g., suspension, in case of a cleric), the censure when incurred by violation of the precept was considered reserved to the authority who gave the precept with the penalty attached. Perhaps the difficulty caused by the apparent con-

tradition between sections 2 and 4 of Canon 2245 arises from interpreting section 2 as referring to penalties *ferendæ sententiæ* attached to a precept and to those cases of *latæ sententiæ* penalties added to a precept in which the ecclesiastical superior summoned the transgressor before his tribunal and issued the declaration that his subject has incurred the penalty. Though law and precept differ, still there is a similarity between them, especially in the matter of enforcing them by penalties. Thus, the Code speaks of them in one breath saying: "He who has authority to make laws or give precepts can also attach penalties to the law or precept" (cfr. Canon 2220). Since no *latæ sententiæ* penalty attached to a law is reserved unless the legislator explicitly states that it is reserved, one should expect that a *latæ sententiæ* penalty attached to a precept would not be reserved unless the authority who imposed the precept expressly wanted it reserved to himself, and stated this clearly. Against this one may object that the very fact which makes it necessary for the superior to impose a precept with a penalty on one of his subjects, goes to show that there is a question of special circumstances in which nobody should interfere with the action of the superior. The fact that a priest absolves one (who is, as we suppose, properly disposed) from a penalty he has incurred, is not necessarily an interference with the authority of the superior; and, if the latter believes it necessary for the amendment of the delinquent to reserve the penalty which he attaches to a precept, he is free to do so, and has only to express his will.

CATHOLIC PRIEST WITNESSING MARRIAGES OF NON-CATHOLICS AS AUTHORIZED AGENT OF THE STATE

Question: Two non-Catholics wish to get married, and, being good friends of the local priest, wish him to perform the ceremony. Can the priest in this case assist at the marriage as deputy-registrar, merely acting as agent of the State?

In case a minister cannot be had, say in the backwoods (the correspondent writes from the foreign missions), can a priest then assist at the marriage of two non-Catholics, merely acting as agent for the State?

JANSENIUS.

Answer: Not only in the missionary country from which our correspondent writes, but also here in the United States, and perhaps far more frequently, it may happen that two non-Catholics do re-

quest the priest to witness their marriage. They consider him merely as a friend and as a person authorized by the law of the State to witness marriages, and they are not concerned with the religion of the priest. Again, it may be that in some of the sparsely settled regions it might be difficult to reach a justice of the peace, a minister, or someone else authorized by the State to witness marriages, and the non-Catholic people living near a priest's residence may request him to witness their marriage for convenience' sake. May the priest oblige the non-Catholic couples under those circumstances? No, the Holy See has declared its mind especially in the answer to the Vicar-Apostolic of the Sandwich Islands. The Prelate had asked whether it was lawful for the Catholic priest to witness the marriage in the capacity of a civil official between baptized non-Catholics, or between a baptized non-Catholic and an unbaptized person, or between two unbaptized persons, who want to contract marriage according to the civil law, which law permits divorce. The Sacred Congregation of the Holy Office answered: "It is forbidden to receive the marriage consent of a heretic contracting with a heretic as well as of two unbaptized persons." In the instruction attached to the answer, the Holy Office said that, if the Vicar-Apostolic foresaw that very great harm would come to the Catholic religion because of the refusal to witness such marriages, he should know that the missionaries are meanwhile not to be molested for witnessing these marriages. For the rest, the Prelate should inform the Sacred Congregation of all the circumstances, and explain why he thinks that the Catholic Church in that mission would suffer grievous harm, whether the Catholic people or any others take scandal at seeing Catholic priests witness these marriages, in order that the Holy See may decide whether the missionaries may be allowed to assist passively at the declaration of the marriage consent (cfr. *Eccl. Review*, VII, 424-427).

From this and other declarations of the Holy See it is evident that the Supreme Authority of the Church reserves to itself the judgment in these cases whether assistance at marriages of non-Catholics is lawful. Even if we had no positive declaration of the mind of the Church, it is evident that a Catholic priest should not intervene as official witness in marriages in which neither party belongs to the Catholic Church. If one or both are baptized non-

Catholics, it is even more unbecoming for a Catholic priest to witness their marriage than if both were unbaptized, because all baptized persons are by the law of Christ subject to the Catholic Church, and their marriage should be ruled by the laws of the Church. However, the non-Catholics do not recognize her authority in spiritual matters. How then can a Catholic priest solemnize their marriage without giving the impression that all religions are equally good? Even if the priest explicitly states that he merely acts as the authorized agent of the State, it is difficult to separate his official standing as minister of the Church from that of a mere citizen and agent of the State. Moreover, no priest can accept and exercise any secular office except in so far as the Church permits him.

BAPTIZED IN THE CATHOLIC CHURCH

Question: In studying the question who is to be considered baptized in the Catholic Church, which phrase is of importance in Canons 1070 and 1099, I came across a statement in THE HOMILETIC AND PASTORAL REVIEW, October, 1923, page 50, which seems incorrect. It reads: "Again, if infants of non-Catholics, or of careless Catholics, have been baptized by the priest because the parents consented and because there seemed to be some guarantee that the children would be raised as Catholics, but if it happened that they grew up without any religious training, or were educated in some non-Catholic sect, are these children to be considered baptized in the Catholic Church? It seems not, for Canon 1099, speaking of the form of marriage, states that such children, when marrying non-Catholics, are not held to the Catholic form of marriage." SACERDOS.

Answer: The correspondent, after the words quoted above, continues showing why the passage quoted is not correct, and we thank him for drawing our attention to this matter. The phrase "or of careless Catholics" got into our explanation of the Code by mistake. Catholics who have become indifferent to the practice of their faith, Catholics who join a non-Catholic denomination, remain Catholics *de iure*, and their children cannot be said to have been born of non-Catholics. If their children are baptized in the Catholic Church, though they are not raised as Catholics, they are subject to the Catholic form of marriage—*i. e.*, not only to the form but to all other laws concerning Catholic marriage. Baptized in the Catholic Church are all those persons who were received into it legitimately. The persons who have been received legitimately into the Church by baptism, are defined in Canons 750-752. Even the children of Cath-

olic parents who have fallen into apostasy or heresy (perhaps long before these children were born), are considered Catholics subject to the marriage laws of the Catholic Church, if those children were baptized in the Catholic church (which, of course, would not ordinarily happen). Real non-Catholics in this matter of marriage legislation become the children of apostate, heretical or indifferent Catholics, who either do not have their children baptized at all, or have them baptized in some non-Catholic sect.

The law of the Church does exempt from the form of marriage one class of persons baptized in the Catholic Church—*viz.*, children of non-Catholics (*i. e.*, when both father and mother are non-Catholics in the sense explained above), who were baptized in the Catholic Church and were from infancy reared in heresy, schism, or without any religion (cfr. Canon 1099, §2). While the Church exempts them from the Catholic form of marriage, she does not exempt them from the impediment of disparity of cult; for in Canon 1070 the Code states that all persons baptized in the Catholic Church invalidly contract marriage with an unbaptized person. However, there are canonists who say that the impediment is at least doubtful in the case of persons born of non-Catholics, and legitimately baptized in the Catholic Church, but reared from infancy in heresy, schism, or without religion (cfr. Wernz-Vidal, *Ius Matrimoniale*, n. 263; Vermeersch-Creusen, *Epitome*, II, n. 344).

ANointing OF PERSONS AFTER APPARENT CESSATION OF LIFE

Question: Recently I heard a priest stating in the pulpit that the soul remains with the body as long as two hours after the person is considered dead (*i. e.*, after all signs of life have ceased). That remark struck me as strange, nor do I believe that such is the case. Would you please answer in your Question Column the question, how long after death does the soul remain in the body; and consequently how long after death could we administer the Last Sacraments, conditionally or unconditionally?

PASTOR.

Answer: The law of the Church says nothing on this point, except that Canon 941 rules that, if it is doubtful whether a person is dead, Extreme Unction should be given conditionally. Moralists quite unanimously teach that Absolution and Extreme Unction could be given in ordinary cases of illness even half an hour after apparent death, and in a sudden collapse and apparent death even two

hours afterwards. Since there have been cases where life seemed to be extinct, and where even the instruments which indicate circulation of the blood and respiration have failed to discover the latent life, and yet the persons did show signs of life later on or even recovered, it seems quite obvious that up to the present time we have no sure sign of the exact moment of death. Decomposition seems to be the only sure sign of death (cfr. Ferreres, S. J., "Death Real and Apparent," St. Louis, 1906). So long as there is a probability that life might linger, it is permissible to give Sacramental Absolution and Extreme Unction conditionally; and, as theologians argue, if it is permissible, it is also obligatory to give spiritual help at the time when a person stands so much in need of it. The only ones of her children that the Catholic Church excludes from the benefit of the Extreme Unction are, according to Canon 942, those who stubbornly remain unrepentant in evident mortal sin; if that disposition is doubtful, Extreme Unction may be given conditionally.

ABSOLUTE REFUSAL TO ALLOW CATHOLICS TO MARRY NON-CATHOLICS

Question: Enclosed please find some statistics from my own parish about Catholics who married non-Catholics. They quite confirm what you say about marriages of Catholics to non-Catholics, and I sincerely agree with your views. Is there anything the parish priest can do in a practical way to prevent too great a number of mixed marriages in my own parish and in others, for it seems that it will be a long time before the bishops of this vast country would agree on a uniform practice in this matter, though united action on their part is the only effective way of fighting in every part of the country an evil which causes so much harm to the Church?

PAROCHUS.

Answer: Of all the letters we have received from priests since we advocated, in the April issue of THE HOMILETIC AND PASTORAL REVIEW, the abolition of dispensations to Catholics to marry non-Catholics, there are but few which do not agree with what was said there, and which express the belief that the radical change of the practice would be too severe. We ask that more priests express their opinion for or against the abolition of the present-day practice. We want to know whether, in the event that the hierarchy in some future Plenary Council of the United States—which must be due soon, since it is over forty years that we have had such a Council (Third Plenary Council of Baltimore promulgated January

6, 1886)—should take up this matter, the Catholic priesthood in the United States would be solidly behind their leaders in trying to stamp out an evil that is menacing the Catholic faith as much as the divorce evil. From the letters we have received, we feel justified in saying that they would welcome with heart and soul an efficacious means to root out the cancer that is slowly gnawing at the heart of the Catholic Church in our country, threatening the integrity of both Catholic faith and Catholic morals. Any communication sent to us on this subject will be considered strictly confidential, if desired; at most, we will use facts and thoughts suggested in a way that the correspondent will not be made known.

We agree with our correspondent that an all-around effective way of fighting the mixed marriage evil can be had only by the united action of the hierarchy of the United States and, for the protection especially of the border States, the hierarchy of Canada. It is understood that the individual parish priest has no right to adopt the policy we advocated without the sanction of his Ordinary; there was no need of stating this explicitly in our discussion of the question. One thing, however, every parish priest can do and is in conscience bound to do—*viz.*, to discourage marriages of Catholics with non-Catholics. “*Ecclesia severissime ubique prohibet etc.*,” says the Code. Preach the Catholic doctrine on this matter unceasingly, *usque ad nauseam* if needs be, for St. John the Evangelist did not hesitate to preach Christian charity everlastingly; and, when he was told that his hearers tired of the repetition, he said that it was the precept of the Lord. Yes, not only the love of God is at stake in the ever-increasing mixed marriages, but even faith, the foundation of our religion. Where is the so-called Protestant who believes in the sacramental character of marriage? How many of the members of the various Christian denominations, outside the Catholic Church, are baptized? How many marriages between Catholics and non-Catholics, baptized or unbaptized, are truly valid unions before God? Do not most of them accept the divorce laws of the states as valid and legitimate, and want to contract no other union than as defined by the law of the State?

The parish priest should draw the attention of the people to the fact that the non-Catholic who is not anxious and willing to comply with the promises which the Catholic Church requires him to make

before she allows the Catholic to marry him or her, does not love the Catholic. If he or she did, they would be the first ones to show themselves willing; for, if there is anything truly lovable and worthy of esteem and admiration, it is due to the practice of the Catholic Faith. The pastor must unceasingly warn the people not to allow themselves to be deceived; he must draw their attention to the fact that, if the family of the young non-Catholic man or woman is bigoted and bitter against the Catholic Church, the Catholic party should beware, and find out in time of what mind the son or daughter of such a family is. Dispensation can be given only when it is certain that the non-Catholic means to keep the promises; and in most cases anyone who associates for a while with another can, if he only wants to, find out the attitude of the non-Catholic towards our Faith and our Church; it is bound to show itself on some occasion or other.

STANISLAUS Woywod, O.F.M., LL.B.

CASUS MORALIS

Impediments Arising from Spiritual Relationship

By VALÈRE J. COUCKE, S.T.B.

Case—Titius, who is about to marry Titia, tells his parish priest that he had been godfather to Titia in the following circumstances: On the day arranged, the parents chose someone else as proxy because he did not arrive punctually, lest the curate would be kept waiting too long.

Does an impediment of spiritual relationship exist, and why?

Solution.—(1) In order that anyone may stand as sponsor it is necessary: that he (or she) should have the intention of being sponsor; and that he should either personally or by proxy, physically hold the one baptized, (2) or touch him (or her), or receive him (her) from the sacred font or from the arms of the minister baptizing (according to Canon 765).

Thus, the physical act of holding the child, without the intention of being sponsor, or the intention of standing as godfather without the physical act of holding, is not sufficient to fulfill the conditions required to constitute a sponsor. Furthermore, it is not enough that the necessary intention be conceived after the actual holding mentioned above, but it is necessary that the sponsor, in the very act of baptism, should both intend to be sponsor, and should actually hold the child, either personally or by proxy, in such a manner that the act of holding the child be the sincere expression of the intention of accepting the sponsorship. And so, *e.g.*, should Titius have not yet accepted the position of godfather at the very moment of baptism, and Caius, presuming on Titius' *future* acquiescence, stands in the latter's name, Titius' sponsorship is invalid; for, once the baptism is over, the proper time (*tempus habile*) for accepting the position of sponsor also ceases. On September 15, 1869, the Sacred Congregation of the Holy Office gave the following reply to the question "whether in some cases the parents could not designate someone absent as sponsor, even though his consent be obtained after the conferring of baptism": "There can be no doubt that the sponsorship may be undertaken by proxy. In this case the law requires, however, that the absent person *accept* the position of sponsor *within the proper time* (*tempore habili*),

and that he *delegates* some one to represent him at such a ceremony. The reason is that the sponsor must intend (*formaliter*) to accept all obligations connected with his sponsorship, and to exercise them as far as he can."

It may also be asked whether Caius may not validly represent Titius without the designation being expressly given by the latter. For this reason the Archbishop of Utrecht (Holland) proposed the following case to the Sacred Congregation de Disciplina Sacramentorum three years ago: "It is usual with us, when someone wishes to stand as sponsor, that he give not express delegation, but except in the case in which he stands personally, the minister of baptism or the parents choose the proxy. Hence the following doubts are proposed for solution:

(1) In such a case does the absent sponsor contract spiritual relationship and so give rise to the impediment mentioned in Canon 1079? And, should the reply be in the negative,

(2) What must the sponsor do in order to stand validly by proxy?

(a) Must he give a special delegation to some determined person?

(b) Or would a general delegation, either in writing or by word of mouth, approving of the person chosen by the parents or the minister baptizing, suffice?

(c) Or could a general delegation for anyone be *presumed*?"

The Sacred Congregation de Disciplina Sacramentorum made the following reply to these questions on July 24, 1925:

"Referring to Question 1, if the sponsor, being aware of such a custom, wishes to conform with it, and may otherwise stand as sponsor according to Canon 765, the answer is in the affirmative.

"Referring to Question 2, this is included in the same answer."

Wherefore, I distinguish a double hypothesis in the case put forward:

(1) Either Titius, before the baptism, thought that perhaps the parents would name a proxy, and so wishes to conform with their action—for instance because he cannot arrive punctually, by reason of some unforeseen hindrance. Thus, foreseeing his absence, he says to himself: "I hope the parents will not wait too long for me, but will name someone to stand in my place." In such an hypothesis

his sponsorship would be valid, and Titius would contract an impediment of spiritual relationship with Titia.

(2) Or Titius had no thought whatever of a proxy who could act in his name. For example, he mistook the time at which the baptism was to take place, and, on arriving at the house of the parents, found that baptism had already been conferred. In this case his sponsorship would be invalid, and Titius would not contract an impediment of spiritual relationship.

It is evident that a great number of doubts of this kind may arise in similar cases, which with the passing of several years are almost insoluble. And so, to forestall such, wherever it occurs that the sponsor stands by proxy, the minister conferring the baptism should carefully ask for the letter in which the sponsor authorizes his proxy.

ROMAN DOCUMENTS

REPRESENTATION OF THE HOLY GHOST UNDER HUMAN FORM

The Sacred Congregation of the Holy Office was asked whether it was permissible to represent the Holy Ghost under a human form either with the Father and the Son or separately. The answer is that is not permissible (Holy Office, March 16, 1928; *Acta Ap. Sedis*, XX. 103).

SOCIETY OF THE FRIENDS OF ISRAEL TO BE SUPPRESSED

In 1926 the Society of the Friends of Israel was organized by some priests in the City of Rome, and judging from the circular which was sent out by the secretary of the Society, Very Rev. Anthony Van Asseldonk, Procurator General of the Order of the Holy Cross, Cardinals and Bishops and eminent men from various Religious Orders joined the Society. The nature and purpose of the Society was examined into by the Sacred Congregation of the Holy Office, and the Cardinals admitted that the purpose of exhorting the faithful to pray and work for the conversion of the Jews was praiseworthy. The Catholic Church has always prayed for the conversion of the Jewish people, who up to the time of Christ had been the chosen people to whom God entrusted the Divine Revelation made to the world before the coming of Christ. The Apostolic See has protected the Jews against unjust vexations, and while the Catholic Church condemns all envy and strife among all nations, she most of all condemns the hatred against the once chosen people of God, the so-called *antisemitismus*. However, since the Society of the Friends of Israel afterwards adopted a manner of action and speaking foreign to the mind of the Church, of the Holy Fathers and the very Liturgy of the Church, the Sacred Congregation, in plenary meeting held March 21, 1928, decreed that the Society should be suppressed and declared it *de facto* suppressed, and forbade anyone in future to write or publish books or pamphlets which in any way favor such erroneous undertakings. The Holy Father, Pope Pius XI, approved the decision of the Holy Office and ordered it to be made public (Holy Office, March 25, 1928; *Acta Ap. Sedis*, XX, 103).

COUNCIL OF THE ARMENIAN BISHOPS TO BE HELD AT ROME

The nation of the Armenians has in late years suffered untold calamities and distress. Their cities and towns have been laid in ruins, nearly all their dioceses destroyed, their churches and ecclesiastical buildings been either wrecked or turned to profane uses; all their institutes built up by their pastors during long years of labor have been brought to naught. Wherefore, all the bishops of the Armenian Rite deploring this heartrending condition have pleaded with the Holy See to permit them to meet in order that they might together deliberate on the affairs of their Patriarchate and consider what can be done to restore the affairs of religion. The Holy Father, Pope Pius XI, gladly gives the permission requested and wishes them to meet in the City of Rome. He sets the date of the opening meeting for May 6, the day on which the Armenian Church solemnly celebrates this year the Apparition of the Holy Cross in Jerusalem (Sacred Congregation for the Oriental Church, February 25, 1928; *Acta Ap. Sedis*, XX, 106).

WARNING AGAINST UNAUTHORIZED BEGGING OF ALMS FOR
ORIENTAL CHURCHES

The Sacred Congregation for the Oriental Church has been repeatedly informed that certain persons who pretend to be Orientals, or who, under an assumed name, pretend to belong to the Oriental clergy, run here and there through the Italian dioceses and foreign countries collecting money and even Mass stipends. In order that they might all the more easily get the good will of others, they usually exhibit writings and documents, sometimes photographs, which they say were given to them by prelates, which, however, are either forged or obtained for some other purpose. The Sacred Congregation for the Oriental Church declares and notifies all that nobody has authorization from that Congregation to collect money and Mass stipends. The Sacred Congregation urges the local Ordinaries to see that the pastors, superiors of religious houses and the faithful may not be deceived by these collectors and that they do not receive them, and above all give no Mass stipends to them; the obligation of satisfying the Masses (perhaps given to such collectors) remains with those who gave the stipends to these men (*Acta Ap. Sedis*, XX, 107).

WARNING AGAINST AN IMPOSTER POSING AS A PRIEST

The Sacred Congregation of the Council announces that a certain Boleslaus Matejuk, of the Diocese of Siedice or Podlach in Poland, has in various places pretended to be a priest, has said Holy Mass, and collected Mass stipends. The Sacred Congregation wishes to inform the local Ordinaries that the said Boleslaus Matejuk has received no sacred orders, and has not even been admitted to the clerical state by the first tonsure (*Acta Ap. Sedis*, XX, 108).

MAY MEMBERS OF RELIGIOUS COMMUNITIES JOIN THE
SOCIETY OF THE PROPAGATION OF THE FAITH?

Very many members of religious organizations, men and women, desire to join the Society of the Propagation of the Faith (*Opus Pontificium a Propagatione Fidei*) in order to gain the indulgences and enjoy the privileges which have been granted to the said Society by the Roman Pontiffs. However, since they have the vow of poverty, and therefore do not have the means to pay the required fee, the Secretary General of the Propagation of the Faith brought this matter to the attention of the Roman Pontiff in the audience of January 11, 1928, and the Holy Father graciously made the following concessions:

(a) Members of religious communities, both men and women, belonging to orders or congregations which have some of their members in missionary countries working in the evangelization of the infidels, can enjoy all the favors granted to persons enrolled in the Society of the Propagation of the Faith, provided they daily say the prescribed prayers, viz., one Our Father and Hail Mary with the invocation: "St. Francis Xavier, pray for us."

(b) In order that they also may enjoy the same favors, the members of other orders and congregations shall be obliged to say those prayers, and besides the religious house in which they live shall have to give yearly an alms to the Propagation of the Faith for the love of God and of souls (Sacred Congregation of the Propagation of the Faith, February, 1928; *Acta Ap. Sedis*, XX, 109).

DECLARATIONS OF THE COMMITTEE FOR THE AUTHENTIC
INTERPRETATION OF THE CODE

(1) *Concerning the Form of Celebration of Marriage.* Is Canon

1098 to be understood in such a sense that it refers only to the physical absence of the local Ordinary or the pastor? *Answer:* Yes, it is to be understood only in reference to physical absence.

(2) *Concerning Assistance at Illicit Mixed Marriages.* Does Canon 1102, § 1, revoke the faculty to assist passively at illicit mixed marriages which was conceded for some places by the Holy See? *Answer:* Yes, the faculty is revoked.

PONTIFICAL APPOINTMENTS

Right Rev. Bernard J. Sheil, Chancellor of the Archdiocese of Chicago, has been made Titular Bishop and Auxiliary Bishop of Cardinal Mundelein. Most Rev. James J. Keane, Archbishop of Dubuque, and Rt. Rev. Joseph Chartrand, Bishop of Indianapolis, have been made Assistants to the Papal Throne.

The following have been appointed Domestic Prelates to His Holiness: The Rt. Rev. Msgri. Adjutor Faucher, Ferdinand Dupuis, Benedict Philip Garneau (Archdiocese of Quebec); Francis Henry, Bernard Kelly, Joseph Shorter (Diocese of Leavenworth); David O'Dwyer (Diocese of Denver). The Rt. Rev. Msgr. Robert Charles Peoples (Archdiocese of Sydney) has been appointed Secret Chamberlain to His Holiness.

The Commenda of the Order of Pope Pius has been conferred on Messrs. Harold L. Stuart (Archdiocese of Chicago) and Michael McNamara (Diocese of Cork). The Commenda of the Order of St. Gregory the Great has been conferred on Mr. Dominic Justin Daly (Diocese of Cork). The Knighthood of the Order of St. Gregory the Great has been conferred on Mr. William Newsome (Archdiocese of Boston).

STANISLAUS WOYWOOD, O.F.M., L.L.B.

Homiletic Part

Sermon Material for the Month of July

FIFTH SUNDAY AFTER PENTECOST

Love of Our Neighbor

By JOHN CARTER SMYTH, C.S.P.

"If, therefore, thou bring thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; then coming thou shalt offer thy gift" (Matt., v. 23-24).

- SYNOPSIS: I. *Although Charity is the sum of Christian morality, there is a tendency among many to ignore the great commandment to love one's neighbor.*
- II. *No zeal for religious observance can justify the violation of the law of charity.*
- III. *The example of Christ.*
- IV. *Our responsibility towards our neighbor.*

Today's Gospel gives a new expression to the insistent teaching of the Master that the love of neighbor is at once a corollary and a criterion of man's love of God. When a doctor of the law asked Jesus, tempting Him: "Master, which is the great commandment of the law?" Jesus said to him: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind. This is the greatest and the first commandment, and the second is like to this: thou shalt love thy neighbor as thyself." This we learn sums up the whole of Christian morality. Unfortunately, a too great emphasis is placed by many upon the first of these two commandments, so that nothing seems more difficult for some Christians than a preserving charity towards their fellow-men in the relations of daily life. The tendency is strong to substitute all sorts of religious observances in place of a charity which implies a totally different principle from that which animates the world. Many are quite willing to be fervid and lengthy in their religious devotions, if these do not disturb but rather salve over the injustices they practise and the enmity they hold towards their fellow-man.

The second commandment—which, as our Lord observes, “is like unto the first”—means simply that in all our dealing with our fellow-man in public or private we seek to serve and help him in every possible way. The man, then, who professes to serve God and at the same time attempts to deceive his brother—to trade upon his ignorance or weakness—to the end that he may secure his brother’s possessions, is simply a hypocrite and a liar. It does seem a strange thing that this love of the brethren repeatedly taught both by the word and example of the Master should be slighted so frequently by Christians, and more particularly by those who deem themselves religious and who are so manifestly concerned with religious interests.

NO RELIGIOUS ZEAL CAN JUSTIFY THE VIOLATION OF CHARITY

We all have experienced contact with that anomaly, the Christian zealots and reformers who in the name of God violate the law of charity, and oftentimes resort to subterfuge and dishonest dealing to realize ambitions they term righteous. Of course, these forget that no zeal for religious observance can justify the wounding of charity. “If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.”

THE EXAMPLE OF CHRIST

In this, as in all that pertains to the sanctity of life, Christ gives us an example which He preaches from His pulpit, the Cross. “This is My commandment that you love one another as I have loved you.” How high a standard! “As I have loved you”! How completely Christ gave Himself to our love! Surely He reserved nothing from us, but gave all and of His fullness. His glory He poured out like water, and He emptied Himself of all that majesty which He had with the Father before the world was. He gave Himself to a ceaseless toil that brought healing to all who were in affliction. He gave Himself to so stern a ministry for His brethren that His bodily frame was all but worn to exhaustion by its exactingness. Nor did He spare His reputation in our behalf, for He was termed in contempt a friend of publican and sinner. He knew no outward happiness for “He was a man of sorrow and ac-

quainted with infirmity." He found no gratitude in His labors, for the end of that gracious ministry was, as He knew it would be: "Crucify Him, crucify Him!" He did not own that which even the foxes or the birds of the air possess—a home. "The Son of Man hath not where to lay His head." His dignity, power and happiness, even His home and reputation He counted as nothing for the love of His brethren.

And for whom did He endure these afflictions? For those who nailed Him to the Cross; for those who first loved and then denied and betrayed Him; for those who wagged their heads and mocked Him and scoffed at His sufferings. For all those who, accomplishing a great infamy, knew not what they did.

But He also endured for those who in after days should know His love and yet be ungrateful; for those who should know that He is their God become man to redeem them from sin, yet who love their iniquities more than their Saviour. In a word, He suffered for that countless multitude of adulterers, fornicators, drunkards, extortioners, sensualists, liars, grinders of the poor, sinners everywhere, through whom He should be blasphemed. As He hung from the strange eminence of the Cross, He still preached: "A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another."

OUR RESPONSIBILITY TOWARDS OUR NEIGHBOR

Does not this give us at least a glimpse of the sanctity and the awfulness of our responsibility to love our brethren? "As I have loved you," says the Master. Our love for others must have something of the quality of His great love. It must be supernatural—not a poor bare human affection, but one that flows from the infinite love of God. It must be a self-sacrificing love: "As God has also loved us and given Himself an oblation and sacrifice to God." It must be a love as wide and embracing as the love of Christ. To love those who love us or who appeal to us, means naught to the Christian, since even the pagans so loved. There must be nothing of self in our charity, for "it seeketh not her own." It will not be hindered by what is repugnant to nature, but by the love of God will mount high over every human barrier of race, of creed, of color. "For charity is patient, is kind, charity envieth not, dealeth not pre-

versely, is not puffed up. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

Does this, then, seem a too high ideal, an impractical commandment? The wisdom of Christ must answer our doubts. Assuredly it is no easy matter to love your neighbor as yourself, but where does one read in the Gospel that the kingdom of Christ shall be gained save by violence to self? One truth in the teachings of Christ is set forth with an insistence that must not be ignored: you shall not see God, save through the love of God, and the test and measure of our love for God is the love we bear our neighbor. "If any man say: I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God that he who loveth God loves also his brother" (I John, iv. 21).

SIXTH SUNDAY AFTER PENTECOST

The Symbolism of the Bread and Wine

By J. P. REDMOND

SYNOPSIS: Introductory remarks: Our Lord's knowledge of men. Every action reveals that "He knew what was in man." Unbelievers acknowledge this.

- I. Comparison between modern suggestive treatment and our Lord's method of preparing minds of disciples for reception of future mysteries.*
- II. The Blessed Sacrament compared with a masterpiece of art, inexhaustible in its beauties.*
- III. Why Jesus chose bread and wine.*
- IV. As our food becomes intimately united to us, so in Holy Communion our souls become intimately united to Christ.*
- V. The wheat and the vine spring up from the earth, transformed from an unsightly seed. Christ also rose transfigured and beautiful. As our souls are nourished by the risen Body of our Lord, our share in His eternal life is assured.*

The Evangelist tells us that our Lord Jesus Christ "knew what was in man." As the all-knowing God, He had full knowledge of the works of His creation. As man having a rational soul, He got to know His works in a new way—the way of practical experience.

The more we study His life, whether as presented to us in the Gospels or as continued in the life of His Church, the more lively will become our realization of the profound truth of those words: "He knew what was in man." For in every action, in His dealing with men, in His miracles, in His teaching and in His institutions, He reveals His perfect understanding of the workings of the human mind. Even impartial unbelievers and men who call themselves Christians but do not admit the divinity of Christ, have felt the force of this truth, and that no doubt explains the rapid spread of so many freak religions in our own times. We live in an age that prides itself on its knowledge of the intricate science of the mechanism of the human mind, which is called psychology. Some of the strange religions of recent growth, which have appropriated the sacred name of Christian, would have us believe that our Divine Master was after all only a psychologist of extraordinary powers. Refusing to acknowledge His Divinity, they would persuade us that by some strange secret He was possessed of knowledge and perception which placed Him centuries ahead of His time, and gave Him His power over men.

COMPARISON BETWEEN MODERN SUGGESTIVE TREATMENT AND OUR LORD'S METHOD

Much of what passes under the high-sounding name of psychology is indeed extravagant nonsense. Nevertheless, through general reading most of us have acquired at least a smattering of genuine knowledge. For instance, we are all familiar with the term suggestion and suggestive treatment. We are aware that suggestion can be a powerful influence for good, but also, unfortunately, for evil. We understand suggestion. What, in fact, is advertizing but suggestion on a gigantic scale? If we are told every day by amazing examples of the advertizers' skill that somebody's soaps or cough mixtures are the best in the world, we shall sooner or later feel a strong inclination to sample those commodities.

It would not seem fitting to say that our Divine Master made use of suggestive treatment; but we can say with perfect truth that, out of His divine and human knowledge of men's needs, He chose appropriate means to prepare their minds for the future reception of His sacred mysteries. We have an example in the Gospel of the

day. As by His baptism and by His presence at the marriage feast He prepared the minds of His disciples for the Sacraments of Baptism and Matrimony; as by forgiving the sins of the paralytic before healing his bodily ailment He prepared them for the Sacrament of Forgiveness, so by the miracle of multiplying the bread in the wilderness He made preparation for that most wonderful of all His mysteries, the Sacrament of the multiplication of His own body and blood under the appearances of bread and wine. At the time, of course, the disciples did not understand the import of those preparations; but, when at last the chosen moment came, how much easier must their grasp of the Sacred Mysteries have been rendered by the remembrance of the wonders of the past!

THE BLESSED SACRAMENT COMPARED WITH A MASTERPIECE OF ART

St. Mark's narrative of the feeding of the Four Thousand naturally directs our thoughts towards the Sacrament by which Our Saviour feeds our souls. The Blessed Sacrament may be compared with all due reverence to a masterpiece of art. One of the poets has neatly said that a "thing of beauty is a joy for ever." This is indeed true of the noblest productions of art. We can never grow weary of them. Whether it be a glorious medieval cathedral, a sonata by Beethoven, a piece of sculpture by Michelangelo, a picture of Raphael, we can study it from many points of view, and return to it again and again, and each time we shall find some new element of beauty. Much the same can be said of the Holy Eucharist. We shall never be able fully to explore the vastness of its riches; we can meditate upon the Blessed Sacrament day after day, and every time some new spiritual beauty will be revealed to us, some new aspect that will inspire us with greater love and fervor.

WHY JESUS CHOSE BREAD AND WINE

It will be quite in keeping with the Gospel of the day, if we ask ourselves why it was that Jesus chose bread and wine to be the medium of His perpetual presence on our altars. Many amongst us never before have thought of asking themselves that question. To those of us who have thought of it, several answers may have suggested themselves.

Now, it is an interesting fact that bread is the universal food of civilized mankind. It is universal in time and in place. There was never an age in which bread was not the principal food of all civilized peoples. Remnants of what had been bread of some thousands of years ago, were found in the famous Egyptian tombs. Those of us who have travelled in foreign countries will remember what interesting and amusing experiences we have had in discovering foods of many varieties which were strange and sometimes even repulsive to us; but we have always found bread. There are persons who have curious likes and dislikes in food, persons to whom foodstuffs which others eat with relish are not merely distasteful, but poisonous. But who ever met a person who could not or did not eat bread? Those who have had to face the hardships occasioned by war or famine, have learnt by bitter experience how much we are dependent upon good bread. Scarcity of bread was one of the evil influences which culminated in the terrible French Revolution. In a few words the Prophet Jeremiah vividly describes the appalling depths of distress to which the Jews are to be reduced, when he says: "My people mourn; they have no bread." Bread is synonymous with life itself; we call it the staff of life; we speak of a man earning his daily bread.

In Palestine, in our Lord's time, wine was of almost equal importance with bread as a necessity of bodily life and health. Wine still has that value in many of the old countries of the world. From these considerations we can easily see one of the reasons why our Saviour chose bread and wine for the Sacrament of His love. The appearances which remain after the substance has been changed into the Body and Blood of Christ our Lord, should be to us a constant reminder that He, too, like man's unchanging food, never changes. He is Jesus Christ, yesterday, today, the same for ever. He loves every one of us, and, if only we will draw close to Him, we shall find Him the same kind, sympathetic Master that He was to those who surrounded Him when He walked upon this earth. Those appearances should also remind us that, as bread and wine are the first of bodily needs, the chief sources of bodily life and strength, so is He the first need of the human soul and the fountain-head of spiritual health and strength.

OUR UNION WITH CHRIST

The bread which we eat becomes part of ourselves; it is absorbed into our system, and goes to build up muscle and tissue and to repair the ravages of ordinary wear and tear. Our food becomes intimately united to us. In like manner the spiritual food which is our Master's own Body and Blood, increases the life of grace in our souls and repairs the damage wrought by sin. There is, however, this difference: our spiritual food is not absorbed into our souls, but our souls are absorbed into Him. Thus, the appearances of bread and wine which are received in Holy Communion, are a perfect symbol of that intimate union between Christ and the soul, which is, after all, the very ideal of Christian spiritual life.

THE SYMBOLISM OF THE BREAD AND WINE

Bread is made from the flour of wheat, and wine is the juice of the grape. Both the corn and the vine spring up from the earth, beautifully transformed from a tiny seed which to the human eye is not a very lovely thing. Our Saviour's Body was buried in the tomb; it was a ghastly sight in death, all bruised and torn from the Passion. "Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die it bringeth forth much fruit." "There is no beauty in Him," foretold the Prophet Isaias, "there is no beauty in Him nor comeliness; and we have seen Him, and there was no sightliness that we should be desirous of Him." But our Saviour rose again shining with glory. How wonderful, then, is the symbolism of the bread and wine, the wheat and the vine! In the Mass His Passion and death are mystically renewed, His Body is broken and His Blood is shed.

His burial is symbolized in Holy Communion. But what we receive is His risen Body. Since we become united to His glorious risen Body, it must needs be that we too should rise again to share in His immortal and eternal life. "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up at the last day."

SEVENTH SUNDAY AFTER PENTECOST

Charity

By WILLIAM BYRNE

"He that loveth not, abideth in death" (I John, iii. 14).

- SYNOPSIS: I. *Christ gave to charity a new and higher meaning.*
 II. *Charity became the outstanding virtue of His new religion.*
 III. *The opposite vice.*
 IV. *We should not judge others.*
 V. *Conclusion.*

There is no mistaking the meaning of the Epistle read in the Mass today. The one word which looms large on the sacred page, the one virtue, distinctively Christian, especially characterized, is Charity. Before the coming of the Saviour into the world, this great virtue, though not unknown, was not much practised. In the Jewish dispensation, an "eye for an eye and a tooth for a tooth" was demanded, while pagan antiquity was equally indifferent to this virtue. In the cultured centers of civilization—in Rome and Athens and Sparta—the one great ambition of men was warlike enterprise. Men were trained from childhood to deeds of blood. The one great occupation was that of soldiery. The defense of the State against foreign invasion was the compelling thought. In the training camps of Greece and Rome the finer virtues were crushed and stifled, that the defenders of national honor might be more efficient in times of war. Pity, mercy, clemency and tender solicitude were looked upon as the badge of dishonor for the slave and the serf. These sentiments had no place in the life of one called upon to fight and die for the defense of national honor. The man of war was a man of blood, to whom compassion was a stranger and charity a byword. It was only when Christ appeared among men as the Prince of Peace that the thoughts and habits of men became changed. On the hill-side of Galilee, in the presence of gathering multitudes, in words of eloquence which since have lost none of their power, the Sermon on the Mount set vibrating the chords of human sympathy in the human heart, and made all the world realize that the cardinal virtue of the new religion would be Charity.

CHARITY IS THE CHARACTERISTIC VIRTUE OF CHRISTIANITY

"Blessed are the poor. . . . Blessed are the meek. . . .
Blessed are they that mourn. . . . Blessed are they that suffer

persecution." "A new commandment I give unto you that you love one another as I have loved you." The great doctrine of love became the characteristic of Christianity. Under the magic spell of its charm wonders were wrought, and sacrifices which gladden the angels were made possible. This was the spirit that built in every age the hospitals, the asylums, the homes for the aged in every land; this the spirit that sent the Sisters of Charity to the battle-fields of the Civil War to perform the kindly offices of Christian charity to the wounded and the dead amid the bursting of bombs and the roar of the cannon. This was the spirit that forced a Father Damian from a home of luxury and wealth to Molakai to die in a lazaret house of leprosy, comforted, however, by the thought that he had brought to outcasts of society—the lepers on that sea-girt isle—the consolations of a faith that makes every suffering endurable. This is the spirit that daily inspires young women of grace and refinement to forsake the pleasures of life, the comforts of home, the ties of friendship, that they may enter the school rooms of the world as devoted nuns and to teach the little children of the poor. This is the spirit that has emboldened the missionaries of every age to brave the terrors of savage and of beast, to penetrate the forests, to scale the mountain top, to cross the seas that the Cross of Jesus Christ might be known and loved throughout the world—the spirit, in fact, that has prompted every deed of mercy, every act of kindness that we know, the spirit that places the crown of true nobility upon the brow of manhood and makes its possessor a ministering angel among men.

THE OPPOSITE VICE

How unlike the opposite vice! How at variance with that spirit that is cold and selfish and unkind—that spirit which rejoices in the misfortune of others, that spirit which delights in the downfall of others, that spirit which knows no sympathy, which is stern, harsh and critical—the spirit that was born of Hell and not of Heaven. When Pliny, the great statesman of ancient days, looked upon the new converts to the Christian cause, what impressed him most was their charity. Writing to the emperor he exclaims: "How these Christians love one another!" Were he to come among certain men today and note the ill-will, the anger, the coldness, the envy, the jealousy of many who profess the leadership of Him who would

not break the bruised reed or quench the smoking flax; were he to listen to the scandal and the gossip which today have become so common among so-called professing Christians, could he not in all truth cry out: "How these Christians, so called, hate one another!"

I know of no more pitiable object in life than the man or the woman who gloats over and exults in the downfall of another. I know of no sadder spectacle to God or man than the purveyor of scandalous gossip—the man or woman who delights in finding fault, who goes about as it were with a magnifying glass to detect the mistakes of others, who assumes the rôle of the town crier when a fault has been committed, and blazons the crime so that all may know.

WE SHOULD NOT JUDGE OTHERS

What right have I to judge another? Do I know all the facts? Do I know the motives which prompted the action? Am I familiar with the circumstances which were attendant upon the commission of the crime? Am I sure, indeed, that there is a fault, or do I distort my suspicions and represent them to others as facts? I know of no court in all the world more harsh than the individual forum. Before the law of every civilized community a man is innocent until he is proved guilty; in our own judgments it is very often the opposite. The defendant has no chance for a defense; he is judged and condemned without a trial. What right have I to judge, when God has declared that He is the judge? Even when the facts are clear, which one of us dare condemn? Who knows how strong the temptation was, who knows how long it has been resisted? Perhaps it was resisted for weeks and months, and then the fall. Would you be any stronger under a like trial? Have you never sinned? The discovery of a fault in a friend or a neighbor should move us, not to criticize or condemn him, but rather to rigid examination of self, to ascertain if perchance we also are guilty of that very thing which seems so monstrous in others. Let us be charitable. Man's inhumanity to man makes countless nations mourn. Even when you have been wronged by another, go not about like a Shylock demanding your pound of flesh. Cultivate the spirit of forbearance. How our heart warms to the man of whom we can say we never heard him speak an unkind thing about anyone! How his life radiates, as it were, sweetness, tenderness and human sympathy!

How we reverence the man who always has some charitable interpretations to place upon the misconduct of others, who goes about pouring oil upon the troubled waters, whose heart is filled with the milk of human kindness! And when the day comes and he is carried out the door of his home, down the driveway to the hearse, we stand by with reverent head, with tears coming unbidden to the eye, realizing the world has lost a man—a world he made a little better for his having lived therein. Such a life is a benediction.

EIGHTH SUNDAY AFTER PENTECOST

The Giver of Sacred Things

By FRANCIS BLACKWELL, O.S.B.

"The Lord hath sworn, and He will not repent: Thou art a priest for ever, according to the order of Melchisedech" (Ps. cix. 4).

SYNOPSIS: *Introduction. Jesus Christ is a Priest. All other Priests partake of His Priesthood.*

I. *The word "priest," "sacerdos," means "giver of sacred things."*

A. *Sacred things which the priest gives to men:*

(i) Knowledge of God; (ii) Grace of God; (iii) Pardon of God.

B. *Sacred things which the priest gives to God: (i) Prayer; (ii) Sacrifice.*

So the priest is a mediator, a "go between," of God and man.

II. *But the priest partakes of the Priesthood of Jesus Christ, the One Mediator between God and men. Jesus Christ, however, could not be Mediator if He were (i) God only, for as God He could not pray to Himself or offer sacrifice to Himself; (ii) man only, for the prayer and sacrifice of fallen man are, of themselves, not worthy of God's acceptance.*

III. *Jesus Christ is not only the moral Mediator between God and man, in which capacity He gives*

A. *to man: (i) knowledge of God; (ii) the Grace of God; (iii) the pardon of God;*

B. *to God: (i) prayer; (ii) sacrifice;*

but also the natural Mediator, having the Divine and the Human Natures united in one Divine Person, to reconcile the two extremes and bring about the Atonement (At-one-ment).

He is, therefore, a Priest for ever; and since, as Priest, He daily offers Himself, as Victim, a Sacrifice under the forms of Bread and Wine, He is a Priest according to the order of Melchisedech.

Every priest, my brethren, is a priest because Jesus Christ Himself is a Priest. No matter how humble and inconspicuous as a man he may be, every single priest descends in an unbroken line from one of those very priests whom our Lord, the great High-Priest,

ordained at the Last Supper. A priest is not merely a man who has pursued a certain course of study and undergone a particular kind of training. He is a man called by God, either through an interior voice in his conscience, as well as by the Church; or by the exterior voice of the Church alone, speaking through one of her bishops; or else by both voices. And he is one who has responded to the call. Wherefore, the bishop has ordained him a priest, by power derived from successors of one or other of the twelve whom Jesus Christ ordained. Without Jesus Christ, there would be no priests, for all priests partake of His Priesthood.

MEANING OF THE WORD "PRIEST," "SACERDOS"

The word "priest," "sacerdos," means "a giver of sacred things." In the Bible we find Anna, the mother of Samuel, declaring the deep truth that "there is none holy as the Lord is" (I Kings, ii. 2). Not without reason does she cry out thus, for God is the source of all holiness, and whatever else is sacred is so because of some relation to Him. Those things are sacred which either come down from God to men, or rise from men to God, and that in a peculiar way.

Now, the priest, the giver of sacred things, is one who stands midway between God and men—one officially appointed to bring down the sacred things of God to men and to offer up the sacred things of men to God.

SACRED THINGS WHICH THE PRIEST GIVES MAN

Foremost among the sacred things which the priest brings down from God to men is the knowledge of God Himself. It is true that all knowledge, even of natural things, comes from God, who has given us our mental faculties and sustains those faculties in being whilst we are in the very act of using our powers; but such knowledge is not sacred, for the simple reason that it does not enable us to share in the more intimate life of God.

What does enable us to share in the more intimate life of God, is not natural, but supernatural. Hence no knowledge save what is supernatural can be sacred. The priest is called by God from among his fellow-men to be the official exponent of supernatural or revealed doctrine, to make God more intimately known than He could ever be by the light of unaided reason.

Since, however, to enlighten the intellect of fallen man and then leave him to his own weakness would not help him much, God has found means to quicken the will also and to transform the entire soul. This He accomplishes through the gifts of grace.

Grace is something real, a created quality bestowed, as its name suggests, *gratis*, as a free gift, by God upon the soul. This quality makes it possible for man to become—in a created and, therefore, finite measure, since grace itself is created—what, in one of his Epistles, St. Peter describes as “a partaker of the Divine Nature.” So strikingly like to God is a soul in the state of grace.

At the same time that the priest is a teacher, he is also a sanctifier. On the one hand, by his moral intervention of prayers and supplications, which incline God to pour forth His grace into souls; on the other, through certain visible rites which he administers—the Sacraments, which are channels and means of sanctity. Grace is always an outflowing of Divine Love; but, if a man be in mortal sin, it is a stupendous pardon, an unfathomable mercy, justifying the soul and remitting the debt of an offense which is infinite.

These, then, are the chief sacred things which the priest brings down from heaven to men: the knowledge of God, the grace of God, the pardon of God.

SACRED THINGS WHICH THE PRIEST GIVES GOD

But what, dear brethren, are the sacred things which on behalf of man the priest gives to God? In the first place, he offers up officially and in the name of all the people prayer, that first duty of the creature to his Creator, the primary act of religion. In his capacity of mediator and representative of the human race, the priest adores God, the Divine Author, Sovereign Lord and Last End of all things. He thanks Him for all benefits bestowed on men, whether in the supernatural or natural order. He asks pardon for the sins of mankind and begs for all men the graces necessary for salvation.

Another gift—one of an even higher order than prayer—which the priest gives to God, is sacrifice; higher because prayer may be offered to a creature, whereas sacrifice must be offered to God alone. For sacrifice is the offering made to God, by a lawful minister, of something which is an object of the senses, and which, by

a mystical rite, is destroyed or changed as an acknowledgement that God is the sovereign Lord of all things, and that man and all other creatures are utterly dependent upon Him, even for their very being. The priest, we read in the Epistle to the Hebrews, "taken from among men, is ordained for men in those things that appertain to God, that he may offer up gifts and sacrifices for sins. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was" (Heb., vi. 1-4)). These words show us the true idea of the priest—that He is called by God from among men to be a mediator, to give to God the sacred gifts of prayer and sacrifice and to give to man the sacred gifts of Divine knowledge, grace and pardon.

EVERY PRIEST SHARES IN THE PRIESTHOOD OF CHRIST

As remarked in the beginning of this sermon, every priest is a priest because he descends by ordination in a direct line from one or other of the Apostles, who were ordained by Jesus Christ, Himself a Priest.

In the Epistle to the Hebrews, St. Paul teaches that our Divine Saviour was truly and properly a Priest during His mortal life on earth, intended to offer sacrifice, and, moreover, that He remains a Priest for ever. The Apostle, under the inspiration of the Holy Ghost, attributes to God the Father, as spoken of Christ, those words of the Second Psalm: "Thou art My Son, this day have I begotten Thee." Also those other words of Psalm cix: "Thou art a priest for ever, according to the order of Melchisedech."

It was through His human nature, not His Divine, that Christ became a Priest. By His Incarnation was He instituted a Priest, to offer Himself in sacrifice. "There is one God," says St. Paul, "and one mediator of God and men, the man Jesus Christ, who gave Himself a redemption for all" (Tim., ii. 5).

If Christ had been God only, He could not have been the Mediator of God and man; as it would be absurd to imagine that God could pray to Himself or offer sacrifice to Himself. Nor could He have been Mediator, had He been man only; for the prayer and sacrifice of fallen man avail nothing, being of themselves unworthy of God's acceptance. But Christ, the Word made Flesh, does in His Human Nature offer prayer and sacrifice, pleasing to God

because worthy of God, as the prayer and sacrifice of a Person truly man, who, in His Divine Nature, is also truly God.

On the Cross, where He hung a bleeding Victim, that same Jesus Christ was, according to His Divine Nature, the God to whom the sacrifice was offered; while, according to His human nature, He was, at one and the same time, Himself the Priest who offered and Himself the Victim.

As the Father, Son and Holy Ghost are all one God, they all accepted the Victim; but the Son alone was the offerer of that sacrifice. He offered Himself, not according to that nature whereby He is one with the Father and with the Holy Ghost, but according to the Nature whereby He is one with men. It was Mary, through whom all graces come, who enabled Him to assume that Human Nature. Let all generations call her blessed!

JESUS CHRIST, THE MORAL MEDIATOR BETWEEN GOD AND MAN

The mediation of Jesus Christ between God and man is both moral and natural. His moral mediatorship is, however, based upon His natural mediatorship. As the moral Mediator, Christ is, like other priests who partake of His Priesthood, a giver of sacred things to man and God. The first gift our Divine Saviour gives to man is knowledge of the hidden things of God. St. John tells us in his Gospel: "No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, He hath declared Him" (John, i. 18).

Secondly, possessing grace in the utmost plenitude, He has poured it forth upon the whole of mankind, making us, as St. Peter says, "partakers of the Divine Nature" (II Peter, i. 4). He also communicates grace to us through His Sacraments. Speaking of men, indeed, He says of Himself: "I am come that they may have life, and may have it more abundantly."

In the third place, He draws down upon souls the infinite pardon and mercy of God, for, as St. John affirms, Christ "is the propitiation for our sins: and not for ours only, but also for those of the whole world" (I John, ii. 2). He it is, declares St. Paul, "in whom we have redemption through His Blood, the remission of sins, according to the riches of His grace" (Ephes, i. 7), and who, as St. John relates, breathed upon His Apostles and said to them: "Re-

ceive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx. 22-23).

As "every priest, taken from among men, is ordained for men in those things that appertain to God, that he may offer up gifts and sacrifices for sins," so Jesus Christ, the great High Priest of our religion, is, apart from His Divine Nature, born of our human race and constituted a Priest for our sakes. And, as a Priest, He, like other priests who merely derive their priesthood from His, gives sacred things to God on behalf of mankind.

He offers God prayer. He, in His human nature, His abiding Body and Soul, is, one may say, Prayer eternal, ever living to make intercession for us. In the Holy Gospel, St. Luke pictures Him as having gone up into a mountain to pray and as passing the whole night in prayer. St. John has preserved the sublime prayer which our Blessed Lord, the Shepherd of Souls, pours forth to His Father for His disciples after the Last Supper. We have that other beautiful prayer of His, which is actually known as the "Our Father." Upon the very Cross He prayed, not only for His executioners, but for the whole human race. Upon the Cross, too, He sacrificed Himself, in a bloody manner, for the sins of the world, and He continues to sacrifice Himself, in an unbloody manner, in the Holy Mass to the end of time. On Calvary and in the Mass, He who offered—the Priest—is one and the same. What He offered—the Victim—is the same. He to whom the offering is made—the Creator of heaven and earth—is the same. And the offering is made with the same end in view—our salvation.

JESUS CHRIST IS ALSO OUR NATURAL MEDIATOR

The sacred things, then—knowledge, grace and pardon to man; prayer and sacrifice to God—does Jesus Christ as the moral Mediator give; yet He is far more than moral Mediator only. His moral Mediatorship is rooted in His natural Mediatorship. In His one Divine Person the two distinct natures of God and man are united, extremes reconciled. In Him, the Atonement—to use the good old English word, the At-one-ment or drawing of things separate together again, making them to be "at one"—is marvelously achieved. For, in Him, he who accepts the sacrifice of Cal-

vary, He who offers it, and He who is offered, are not distinct and different Persons, but one and the same Person. According to one nature—as God—He accepts. According to another nature—as man—He offers and is offered.

This Divine Person is, in His Human Nature, a Priest for ever; since over that Human Nature death hath now no dominion. And He who is a Priest for ever, who offers Himself daily a Sacrifice under the forms of Bread and Wine, is, as God Himself says, a Priest “according to the order of Melchisedech.” To Melchisedech, Abraham, the spiritual father of us all, dear brethren, bowed himself down and received his blessing. To Christ, the source of all grace, of whom Melchisedech was but a type, let us bow down our hearts in humble adoration.

NINTH SUNDAY AFTER PENTECOST

Apostasy from God

By RICHARD COOKSON

“And when He drew near, seeing the city, He wept over it” (Luke, xix. 41).

SYNOPSIS: *I. The occasion must have been extraordinary to move Christ to tears.*

II. He wept, not because of the physical disaster that awaited the Jews, but because their rejection of Him was an apostasy from God.

III. Is not this same apostasy rampant in the world today?

IV. What should we do to curb this fatal movement?

If we have ever seen our parents or grown up people in tears, naturally enough it has occasioned our surprise. In all probability, it has made us pensive and concerned, and perhaps even led us to ascertain the reason of this pronounced grief. Of course, if it should happen that those we see in tears are persons conspicuous because of their exalted position, their dignified mien, or their nobility of soul, then perforce we cannot but be still more deeply impressed. We recognize that no average person will be moved to tears by any trivial event or commonplace occurrence; hence, shedding of tears by those who claim our deep regard, leads us to conclude that the occasion must be extraordinary, if not unprecedented.

Consequently, the fact that our Divine Lord “when He drew

near, seeing the city, wept over it," fills us with wonder if not consternation. Here we may incidentally remark that only twice in His lifetime did our dear Lord shed tears, and the Evangelists record the two occasions, no doubt, to impress on us the uniqueness of their occurrence. St. John tells us that He wept over the death of Lazarus, and from today's Gospel we learn that He wept over Jerusalem. As He was only moved to tears twice during His earthly sojourn, we may assume that this surprising outburst of emotion must have been for reasons of serious moment.

Remarkable as it may appear our Lord never wept during His terrible Passion. His torturing agony in the Garden of Gethsamene, the cruel Scourging at the pillar, His tragic Crucifixion on the Hill of Calvary, did not so much as occasion one tear. Yet, "when He drew near, seeing the city, He wept over it." That He should weep was all the more strange and remarkable, for He had only just been received with joyous enthusiasm and jubilant acclamation by a vast multitude of delighted followers. The occasion indeed was one for heartfelt joy, vivacious rapture, unquestionable triumph. Yet He wept.

WHY DID CHRIST WEEP?

Why, we may ask, did He weep? Was it because His prophetic eye discerned a scene of desolation and destruction beneath all that stately array of magnificence and beauty? No, my brethren, it was not the fate which was to befall that doomed city and its unfortunate but heedless citizens that caused our dear Lord to weep, but it was precisely for what brought about that terrible catastrophe—*viz.*, their apostasy from God. The disaster itself, with all its unthinkable atrocities and heartrending woes, was but a temporal calamity or affliction, whereas the aftermath of those dire punishments or chastisements was irreparable, for it was the strict meting out of just retribution because of the graces ignored, if not refused, by His wicked and ungrateful countrymen. As the tears of Christ sprang from love inutterable, so the guilt of slighting that love and the vengeance following its disregard must likewise be inutterable.

This memorable and affecting episode in the life of our blessed Lord must, I am sure, arouse a certain amount of surprise even in the minds of those who are not usually concerned about the Sunday Gospel, while to the thoughtful and well-intentioned it must sug-

gest some useful considerations. Hence, let us without further delay seek what instruction and edification we can gather from the incident.

THE SAME APOSTASY IS RAMPANT TODAY

Suppose then, my brethren, that the God-Man took His stand today on Mt. Olivet as He did of old, what would He descry, not in Jerusalem, but in the whole world? What spectacle would meet His all-seeing eye? Ah, my brethren, wherever He might turn His gaze, He would see that there was an apostasy from God, not unlike to that which characterized the lives of the people of His own day. Those who call themselves Christians, and who have godly given advantages and opportunities even greater than were vouchsafed to Jerusalem, are just as undutiful, apathetic and oblivious to eternal consequences as were the Jews of old. In confirmation of this godless state of affairs, I recount the evidence of one whose authority to speak you will not venture to call into question, and that unimpeachable witness is none other than Pius X. No sooner was he raised to the Pontificate than he issued an Encyclical on the Feast of the Holy Rosary, 1903, and in this his first message as Supreme Pontiff we get a clear insight into the moral condition of society. Apart from the dread and onerous responsibility of the Papacy, "the present most unhappy condition of the human race" filled him with concern, trepidation, and disquietude of mind. Then he went on to say: "Who does not see that human society is oppressed much more than in former ages by a most serious internal malady, which, becoming daily aggravated, is gnawing at its core, and hurrying it to destruction?" "You, venerable brethren"—he speaks to the Bishops of the Church—"know the nature of this disease; it is apostasy from God, than which nothing more assuredly leads to perdition, for according to the words of the Psalmist: 'They that go from Thee shall perish!' (Ps. lxxii. 27)."

Coming from such a divinely appointed authority, these words are of startling import, and they give a condemnatory verdict on the condition of the world in which we live. So grave and so appalling is the world's moral condition that the Vicar of Christ had perforce to define it as "apostasy from God." In other words, the world rejects God, makes war against God, and, if it could, it would

not only dethrone God, but would destroy God. Living as we must in a world which is attempting to live without God, it behooves us not to be seduced by the worldly-wise maxims which are now promulgated so ubiquitously. And it likewise behooves us not to adopt those principles which are worldly, for "know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world becometh an enemy of God" (James, iv. 4).

WHAT SHOULD WE DO?

What can we do in the presence of such a powerful and insidious enemy? How can we deal with its snares, attacks, and never-ceasing onrush? Well, one great preacher has said: "I determined to know nothing but Jesus Christ, and Him crucified." Indeed, Brethren, there is nothing that can battle with the world and its intriguing accomplices except a more complete personal consecration of ourselves to Him who came on earth to be our model and ideal. If you are to deal with worldliness in yourselves or in others, how can you act better and more effectively than by setting forth Christ in your life, Christ in your teaching, Christ in your actions, Christ in your intentions, Christ in your words, Christ in all your demeanor. Christ has claims over you: the man who recognizes those claims cannot be worldly. Christ has influences: the man who comes under those influences must perforce become Christ-like. You all know how the presence of great or genial men influence their company or surroundings. Now, that is just the philosophy of the influence of Christ. Put Christ into a company, and it will become Christ-like. You could not have a lot of selfish or worldly-minded men companions of Jesus for long: they would be shamed out of their selfishness or worldly-mindedness, and changed irresistibly into the likeness of Christ Himself.

It was thus with the Apostle Paul when he said: "I live, and yet not I, but Christ who liveth in me." He had become so completely identified with Christ that he had, in a sense, lost his own consciousness, and seemed to know only the consciousness of his Master. Try it, my brethren. Try it in your business, in your daily round of occupations. Impregnate the thoughts which whirl through your busy minds with the consciousness of Christ. Let your leisured

moments and your diversions be characterized by a Christ-ridden atmosphere. Your daily lives will then become something akin to worship, and they will be devoid of all worldly taints and influences. The presence of Christ will be like the golden rays of the sun on the roadway of life, and your life will become fair in the beauty of your Master. Let Him live in the nation, the people, and the age, and then one and all will become Christ-like, touched by His Spirit and influenced by His power. And, my brethren, let it be so with each of you. Draw nearer to the divine Master with more consecration, with more of His Spirit, and your worldliness will be destroyed, and thus you too may say with the great Apostle: "I live, and yet not I, but Christ who liveth in me."

Book Reviews

THE RISE AND DECLINE OF THE SCHOOLS

In the first volume of his "History of Medieval Philosophy," Professor Maurice De Wulf brought the student from the beginning of the Middle Ages in the fifth century down to the first part of the thirteenth century, and thus treated the origin and development of the Christian philosophy that arose as the Church gradually restored faith and civilization to Europe, as well as the non-Scholastic or anti-Scholastic systems of thought that appeared in the East or in the West during those centuries. Its concluding chapter was devoted to a summary of the fundamental principles regarding which all Scholastics were in agreement, and to a study of the doctrines that were proper to the Augustinian School and to Albert the Great.

The second volume, therefore, opens with Thomas Aquinas,* and singles out for treatment the new and differentiating elements which divide his philosophy from that of his immediate predecessors and contemporaries, and points out the qualities that have won for his system the preference it has enjoyed ever since his time. The conflicts that arose between the Thomists and the representatives of the Older Scholasticism are then dealt with at length.

There is much that is new as regards Duns Scotus. He was a native neither of Ireland nor of England, but "was born in Scotland" (p. 69). The list of works that has hitherto been attributed to him must be considerably curtailed. And an important result of the critical examination that has been made of his works is that a new light is cast on his philosophy: "Contradictions disappear, the links with the past are seen, the constructive merit is more evident, and the whole setting is very different from that in which the genius of the Franciscan teacher has hitherto been placed" (p. 71). The relations of Scotus to St. Thomas are also seen to be different from those that have hitherto been suggested: "Duns Scotus did not inaugurate a new opposition to Thomism, but continued an existing antagonism. Above all, the distance separating them (St. Thomas and Scotus) is singularly lessened: they hold in common those principles which underly the whole of scholasticism" (p. 87).

The thirteenth century was the golden age of Scholasticism, but the Scholastics did not possess the entire field of philosophy even then. The Latin Averroists, although they claimed Aristotle as master, held

* *History of Medieval Philosophy*. By Maurice De Wulf. Volume II. *From Thomas Aquinas to the End of the Middle Ages* (Longmans, Green & Co., New York City).

many theories fundamentally opposed to Scholastic principles; the Cathari, who were numerous, were a sister sect of the Albigenses, and taught a Manichean dualism; there were not a few metaphysicians and mystics who, under the influence of Neo-Platonic ideas, gave expression to thoughts quite different from those that were commonly held; scientists like Roger Bacon and Raymond Lully were critical of their contemporaries, and failed to appreciate the value of their work. Of course, none of these groups obtained the authority held by the great doctors in the thirteenth century, and their influence was not so lasting; yet, a history of medieval philosophy must study them, and the great doctors themselves are better understood if we know what were the contemporaneous systems that were opposed to or different from theirs. Professor De Wulf has improved his history here by the introduction of a section on Latin Neo-Platonism and by the fuller treatment which recent research enables him to give of the thirteenth century philosophies that were not strictly Scholastic.

The student who compares the chapters devoted to the fourteenth and early fifteenth centuries in this edition with those in the earlier editions, will discover that here, too, the author has availed himself of the most recent studies (cfr. the Chapters on the Nominalist and other Schools); that here, too, the information is much ampler, the arrangement more orderly; and that new topics (*e. g.*, that on Social and Political Philosophy) have been introduced.

The treatment of the humanistic and scientific movements of the Renaissance is practically the same as that in the previous editions, though a new paragraph is introduced for Leonardo da Vinci and the former section on Scepticism has disappeared. The fifteenth and sixteenth centuries are not to be regarded as characterized by a uniform decline of Scholasticism. It is true that Nominalism collapsed before the assault of Humanism and the Reformation. But in the more authentic schools great philosophers appeared who deserve to be called disciples of the thirteenth century; there was much speculation and controversy; and for a time there was what might be called an Indian Summer of Scholasticism—a brilliant revival just before the beginning of the greatest decline.

We regret that Professor De Wulf has not given more attention to the great Scholastic philosophers of the fifteenth and sixteenth centuries. All of them together receive little more space in his pages than William Ockam alone, while the philosophical controversies in which they were engaged seem to be slighted, when compared with early disputes like that concerning the universals. The interests of the age were theological rather than philosophical, it is true; but some of the best known names of Scholastic philosophy belong to this period. Side by side with the revival spoken of there was a decadence, and

unfortunately it was the latter and not the former that continued. The cause of the decline of Scholasticism at the opening of the modern era was not any single circumstance; many things contributed to the result. It cannot be denied that the Schoolmen themselves were largely to blame for what happened. Their hostility to the discoveries of physical science is often dwelt on as a reason why their philosophy lost influence; it indeed made them unpopular with the scientists and diminished their authority as time went on. But, in addition to the opposition that Scholasticism had to encounter from without, there were, as Professor de Wulf says, certain factors from within that brought about, or were more profoundly responsible for, the evil days that followed. The politics and intrigue that prevailed in the Schools and the queer methods of teaching (pp. 284, 310) were sufficient of themselves to explain the decline.

A reader will notice now and then in this volume slips in spelling or places where the translator might have been more accurate. But, on the whole, the translation and type are excellent, and deserve the thanks of all who will use this authoritative work.

C. J. CALLAN, O.P.

BIRTH-CONTROL AND EUGENICS

The propaganda for birth-control and eugenics goes on without abatement, and is meeting with considerable success. Only recently the United States Supreme Court declared constitutional a statute of Virginia that provides for the sterilization of the feeble-minded who are in the custody of the State. The arguments offered in support of these schemes for racial betterment are often very specious, and win over numerous adherents to causes that are unworthy and debasing. There is no doubt that the agitation in favor of birth-control and eugenics will be carried on with increased vigor, and hence it is important that Catholics and good citizens in general should be put on their guard against these subversive movements, and be shown how fallacious and contrary to human welfare are the principles and policies they advocate.

Birth-control by artificial means is now preached from the house-tops, not only as a social principle, but as a moral gospel. Its advocates boast of the superiority of the child that comes from a small family, and prophesy a golden age of progress and civilization when society will be composed of fewer but more select units. They make a great show of promoting humanitarianism, of liberating wives from the dangers of child-bearing and husbands from the burden of supporting many children in these days when the cost of living is so high. They even pretend that the practices they defend are a kind of moral discipline, and mark an advance in the mastery of spirit over matter.

Eugenics also boasts of the great things it will accomplish for the race and the individual through the elimination of the mentally, morally or physically unfit and the development of the best qualities of the fit. The end indeed is good; but a good end does not justify bad means, nor is the common welfare promoted by measures that do more harm than good. The means proposed by Eugenists are chiefly sterilization of defectives and prohibition of marriage to those who are judged to be diseased or otherwise unfit for parenthood. In many of our States sterilization laws have been passed, and powerful campaigns are conducted both in the United States and abroad to enact more and more of the eugenic program into legislation. Drastic remedies enforced by law, it is claimed, will speedily bring about a millenium of super-humanity.

What gives a wide appeal to these arguments or proposals is that they are occasioned by serious problems or evils that affect the lives of individuals or give grave concern to society as a whole. There is no one who should not sympathize, for example, with the purpose to help married people in their difficulties or to safeguard the nation against degeneracy, alcoholism, and venereal disease. But good intentions alone will not help matters; and, if the situation is not handled with understanding and prudence, the cure may well prove worse than the disease. The spokesmen for birth-control and eugenics may have the best motives, but they are sadly lacking both in understanding and prudence. For no one who reads their literature and reflects on its spirit, can doubt that the ideals that inspire their movements are thoroughly pagan and materialistic. Their outlook, confined to the narrow horizon of this world, their emphasis on economic usefulness, their subordination of the rights of the individual to social welfare, their indifference as regards spiritual values, their disregard for human dignity and snobbish contempt for the poorer classes—these things betray the real character of birth-control and eugenical propagandists. Moreover, the agitators seem to be afflicted with a fatal myopia, which blinds them to everything except the immediate results of their schemes; what the ultimate consequences of their pet plans will be, never seems to cross their minds.

Dr. Bruehl explains these consequences in the book before us.* But his criticisms are not merely destructive. He recognizes that the securing of well-born citizens is one of the most important of social aims, and he gives much attention to the ways by which it can be promoted without detriment to mortality, and also to the good uses to which eugenical knowledge can be put.

* *Birth-Control and Eugenics in the Light of Fundamental Ethical Principles.* By Charles P. Bruehl, Ph.D. (Joseph F. Wagner, Inc., New York City.)

Priests of course are interested in the topic discussed by Dr. Bruehl, since it has such a close relation to religion and morality, and is one of the most vital questions of the day both at home and abroad. They will find in his work a thorough statement of the subject, an exposition of the position of the Church, and an able defense of that position based not only on the principles of morality, but on the lessons of experience and the judgment of the most reliable authorities outside the Church.

J. A. McHUGH, O.P.

RECENT WORKS FOR THE YOUNG*

Once in an age there appears a book of a religious character which is wholly fit to go into the hands of children. How much harm is done by giving little ones "holy books" which make the high and glorious adventure of faith unattractive, and which sometimes even cause a revolt against the very things which the author is attempting to instil! Let there be much rejoicing, as a consequence, for Sister Eleanore's "Through the Lane of Stars." It is beautiful to look at, and the pictures are delightful without being lavish. Best of all, however, is the text which, based as it is on the same writer's "Troubadours of Paradise," tells the lives of various saints in language which will thrill no less than edify the nursery. St. Christopher and St. Louis, St. Catherine and St. Elizabeth—these and others are here described in a way that many a young reader is destined to remember far beyond the years of childhood. From the little verses which introduce each tale to the close of the final paragraph, this is a world into which one can send children with every assurance that they will enjoy and instruct themselves. There is only one story which I regard with a certain amount of misgiving. St. George is an admirable saint, but one fears that the grewsome details which are incorporated into Sister Eleanore's account of him may frighten some sensitive children. When a new edition of the volume appears, it might be advisable to alter this narrative a little. But let not a word of the rest be tampered with! So say I in the name of that distinguished citizen to whom the work is dedicated.

Other recently published juveniles are of a kind familiar to boyish readers. Father Boyton's "Mississippi Blackrobe" is a story in which Marquette and Joliet are central figures, with a plenty of Indian custom and color thrown in for good measure. Somehow one misses the gift for conveying the tang of life in the open which used to be so

* *Through the Lane of Stars*. By Sister M. Eleanore (D. Appleton and Co., New York City).—*Mississippi Blackrobe*. By Neil Boyton, S.J. (Benziger Brothers, New York City).—*That Second Year*. By Irving T. McDonald (Benziger Brothers, New York City).—*Ted Bascomb in the Cow Country*. By Rev. H. J. Heagney (Benziger Brothers, New York City).

charming a characteristic of Father Spaulding's best work. Perhaps the "machine age" is responsible. "That Second Year" transports us to the now familiar scene of Holy Cross College, where Andy Carroll is described as spending a second year. The veritable hero, however, is Ford Carr, who accomplishes various interesting and commendable things. There is enough action and incident to make this story a welcome addition to the literature of college life. "Ted Bascomb in the Cow Country" is adorned with a picture of a horse that strenuously objects to being ridden. That is sufficient indication to every adventure-loving boy that the scene is laid in the "land where men are men." To be precise, it is a ranch in Oklahoma, to which the Eastern hero comes with what are customarily described as two tender feet. At the end we behold "a far different Ted from the boy who arrived a few months ago. His frame has widened and broadened, and he has added an inch to his height." So much, at least, has been achieved. I think any one of the three boy's books here mentioned would make an acceptable gift to the right kind of lad. Sister Eleanore's is to be given to younger children, of every shade, hue and description.

GEORGE N. SHUSTER.

THE CATHOLIC BOOK CLUB

Deeply interested in every movement for the promotion of Catholic literature, we are very glad to reprint and commend to the attention of our readers the prospectus just issued by the Catholic Book Club, Inc. We believe the announcement should have a special interest for pastors who have parochial libraries, since the Club will assure them of the pick of each year's publications at a substantial saving.

THE CATHOLIC BOOK CLUB, Incorporated

The purpose of the Catholic Book Club is:

First—To secure an increased sale and interest in good Catholic books.

Second—To encourage Catholic writers by providing a public for Catholic work of real literary quality.

The Club meets a real need—All of us have deplored—perhaps in public, but certainly in private—the fact that so few books are published that represent the Catholic attitude on life, and at the same time do credit by their artistic value.

Most criticism of Catholic literature has been destructive. Here, at last, is a constructive effort. The Catholic Book Club is an energetic organized movement to stimulate our Catholic authors, and to enlist our Catholic people in the support of this better literature. Its aim is to place Catholic literature on a par with the very best reading of the day.

Editors and Managers—The Catholic Book Club is an accomplished fact. It has been incorporated under the laws of the State of New York.

An editorial board has been selected from among the most highly educated and keenly critical of Catholic minds. Each month this board will review the offerings of the publishers—both Catholic and secular—and will choose that book which is most representative of Catholic thought. These editors are:

John L. Belford, D.D., Author and Lecturer
Myles Connolly, Editor of "Columbia"
James M. Gillis, C.S.P., Editor of "The Catholic World"
Kathleen Norris, Novelist
Wilfrid Parsons, S.J., Editor of "America" and of "Thought"
James J. Walsh, M.D., Editor of "Universal Knowledge"
Michael Williams, Editor of "The Commonweal."

This "cabinet of all the talents," enthusiastic for the ideals of this club, commands the attention of both the Catholic and secular worlds of letters. Monsignor Belford will act as Chairman, and Francis X. Talbot, S.J., will act as Secretary of the Board.

The capital for the initial financing of the plan has been supplied by a group of young Catholic laymen. Of these, the following officers have been elected:

President: Thomas Kernan, Greenwich, Conn.
Secretary: John A. Goodwin, New York City
Treasurer: Sterns Cunningham, New York City.

Books to be Chosen—Arrangements have been made with the leading publishers, both Catholic and secular, to submit galleys of forthcoming books to our Board of Editors. From the books submitted each month, our editors will select the outstanding one that reflects Catholic scholarship and literary art. This book will be distributed to our subscribers—on the very date of publication—and at an average price less than the cost of the same book at the bookseller's.

Only those books will be considered which are Catholic in the true sense. These books, moreover, must have artistic merit and must have a popular appeal. Fiction, poetry, drama, belles-lettres, controversy, history, biography, travel, philosophy, sociology, and education will be represented whenever an outstanding Catholic work in these departments appears. No book of a purely devotional character will be included, as being outside the aims of the Club.

A careful survey of the field convinces us that it is possible to bring before Catholic readers even more than twelve books a year that are truly Catholic, and truly fine literature. In addition to our American Catholic writers, we have in mind the work of various Catholic writers in the British Isles. We feel it would be part of our service to make known to American Catholics, through a translation, the occasional work of a great European Catholic. We are certain that the existence of this organized market for Catholic literature will encourage both the writers and the publishers to improve the caliber of their output.

Estimate of Subscribers—The physical operation of the Club will be in the hands of capable laymen. Omitting the many details of the management, something must be said of the support required for its prosecution and development. An initial enrollment of not less than 2,000 is required to carry through the idea of the Catholic Book Club.

Similar organizations in the secular field have 40,000 and 50,000 memberships. It would not seem difficult to obtain the support of 2,000 Catholics. But it is a serious problem. There is little interest in Catholic books, no matter how remarkable these Catholic books may be.

The efforts of the Guild are to change this defect. We can do it only with the enthusiastic support of the leaders of Catholic life. To these, this initial announcement is addressed.

Costs—The rates for this book service are low. The average charge for each book is \$2, though the retail price of many of the volumes will be \$2.50, \$3, or more. In addition to the lower rate, our subscribers will secure the books immediately upon publication. They will have at their service the expert opinion of seven distinguished editors.

An annual subscription, paid in advance, will be \$22. A subscription, paid in installments of \$4 a month for 6 months, amounts to \$24.

Other Recent Publications

Minucius Felix and His Place Among the Early Fathers of the Latin Church. By H. J. Baylis, M.A., D.D. (The Macmillan Co., New York City).

Minucius Felix, the subject of this study, is one of the earliest and most elegant Christian writers, and his choice little apologetic work, "Octavius," throws much light on the conflict between the primitive Church and the pagan society of the Roman Empire. Dr. Baylis' book, which is published under the auspices of the Society for the Promotion of Christian Knowledge, falls into two divisions, the first consisting of a reasoned introduction to the contents of the "Octavius," and the second dealing with the date of the work and its relation to the similar writing of Tertullian (the "Apologeticum"). Three disputed points concerning Minucius and the "Octavius" are dealt with by Dr. Baylis with great thoroughness. In the first place, Minucius speaks so often as a Stoic philosopher that some have thought that he was more of a Stoic than a Christian, or that he built his Christianity on a Stoic foundation; Dr. Baylis shows how unjustifiable is such a conclusion by calling attention to the points of doctrine and morality taught by Minucius which are Christian, but diametrically opposed to Stoicism. Again, authorities are not in agreement as to the silence of the "Octavius" concerning the supernatural doctrines of Christianity and the authority of Scripture, and hence their various opinions are passed in review in this study; Dr. Baylis' conclusion is that Minucius says nothing concerning dogmatic Christianity, because his design was to appeal to pagans of the cultivated kind, to lead them on to the acceptance of natural religion and a favorable mind towards Christianity, and thus gradually to prepare the way for their conversion. As

to the third controverted question, that about the date of the "Octavius," the result of a careful investigation is the conclusion that this apology must have been written about 160, and therefore that the proud title of "First Father of the Latin Church" must pass from Tertullian and be awarded to Minucius Felix.

Vine and Branch. By a Sister of Notre Dame (P. J. Kenedy & Sons, New York City).

The author of this little book is no other than that same gifted Sister who penned "Rabboni," "Spiritual Pastels" and "Cresting the Ridge." Like the others, this too is a spiritual gem. It breathes the things of God in its own beautiful and simple way, lifting one above the cares of this world to the everlasting arms of God. The writer is well versed in the spiritual life. She realizes that God must be the center of our lives, and to Him all things must be directed. Hence, around the eternal King of Kings this book is built.

The work is divided into four parts. The first is called "Confidences," and here a soul is represented talking to her God. The shortcomings and sins of life are shown and acknowledged by that soul, and the conclusion is reached that, if we but coöperate with the graces which are lavished upon us, God will mold us into saints. The second part contains prayers for the holy Sacrifice of the Mass. For each action of that great oblation a separate prayer and explanation is given. The meaning of this supreme sacrifice is told in simple but joyful language. This alone is bound to aid one in realizing what graces can be obtained from the Mass. The most touching part of this book is the third, which the author aptly calls "With Christ." Here the heart speaks with its God in Holy Communion. It is like a child speaking to its father, so tenderly and intimately does the writer converse with her Hidden God. The fourth division contains short meditations on each one of the Stations of the Cross.

We recommend this book to many. Those who are seeking for perfection will find in its pages many useful and holy thoughts; with its aid, the daily communicant will be inspired to converse more intimately with his God; and, last of all, the priest will be able to use it, not only for his own spiritual good, but also for the good of his flock, for it can be read at Holy Hour or similar devotions. We trust that the author will not lay down her pen, but will continue writing about her Hidden God. It is a great gift to be able to treat eternal truths in such a simple pleasing manner. Much good will come from her writings.

T. E. S.

The Book of Exodus. A Study of the Second Book of Moses with Translation and Concise Commentary. By Rev. Henry Grimmelman, Professor of Old Testament Exegesis, Mt. St. Mary Seminary of the West, Cincinnati, Ohio (The Seminary Book Store, Norwood, O.).

Exodus is a Book of the Bible that is frequently neglected, and up to the present there has been no modern commentary by a Catholic author to introduce those who read English to the meaning of the book. This is unfor-

fortunate, for Exodus excels in types and in historical importance, is of surpassing interest, and contains the great ethical code which is second only to that of the New Testament. Hence students should welcome Fr. Grimmsman's study. May he produce many other works of the same kind!

Enuncleatio Mysticæ Theologiæ S. Dionysii Areopagitæ Episcopi et Martyris per Quæstiones et Resolutiones Scholastico-Mysticas. Auctore P. Joseph a Spiritu Sancto. Editio Critica a P. Anastasio a St. Paulo. Apud Curiam Generalitiam, Corso d'Italia, Roma.

The author of this commentary was a Portuguese Carmelite of the seventeenth century, and his work was first published at Cologne in 1684. Though modern criticism does not agree with some of the historical notions of his work (*e. g.*, that Dionysius was the Areopagite, or that Timothy to whom the Dionysian writings were addressed was the disciple of St. Paul)—Fr. Anastasius calls attention to these as well as to doctrinal points in his critical notes—the commentary on the Dionysian mystical writings is still highly prized, and the Carmelite Fathers deserve the thanks of students of theology and mysticism for this valuable edition.

The Passion of Saint Perpetua. An English Translation with Introduction and Notes. By R. Waterville Muncey, M.A. (J. M. Dent & Sons, Ltd., Toronto; E. P. Dutton & Co., New York City).

The Acts of Sts. Perpetua and Felicitas, who are mentioned daily in the Canon of the Mass, are considered by Msgr. Duchesne to be one of the gems of early Christian literature. This record of the martyrdom of these two African Saints and companions not only throws light upon early Christian history—the martyrdom occurred on March 7, 203—but it also reveals in a series of visions the beauty of the unseen world. It is likewise one of the most undisputed on all early Christian martyr narratives, having been taken down by an eyewitness with the aid of autograph notes left by St. Perpetua and St. Saturus. The translator, Dr. Muncey, is an Anglican, and his footnotes here and there reflect Anglican theology. Thus, Perpetua's vision of her departed brother, Dinocrates, does not evoke any mention of the doctrine of Purgatory, and the author gives the reader to understand that it was at this time and in Carthage that prayers for the dead began to have a part in the services of the Church—which, of course, is not according to fact.

Mit Gott Allein. Eines einsamen Pfarrers Gespräche mit Gott. (2 vols., B. Herder Book Co., St. Louis, Mo.).

Meditation made easy! Here is as nearly predigested meditation food as can be found. The form of these soliloquies should prove engaging and intriguing to those who find spiritual meditation or any kind of serious thinking difficult. Of course, in these things no predictions can be made and no guarantees can be given, because much depends on the education and capacity and religious condition of the reader, and most of all on his good will and religious seriousness. If he really seeks religious help, if he desires

spiritual stimulation, if he longs to attain to a fuller knowledge of God and a more satisfying familiarity with Him, he will find all this in "Eines einsamen Pfarrers Gespräche mit Gott." It might be somewhat heavy for the ordinary man, because it contains much theology (though in a popular enough form), and is distinctly in the form of meditative prayer; but it ought to prove interesting and very helpful to priests and Religious who will find meditation made as easy here as it can be made. And they will learn again in an impressive way many things which they have half or altogether forgotten. Different men will be differently affected, but the book is absolutely good and ought to produce the effects which this reviewer is trying to indicate here.

Still, meditation is impossible without some personal mental effort. Too many fancy that the reading of the meditation points or matter in some manual should at once and without any personal effort result in something like contemplation. They come to this exercise with a mind filled to overflowing and running over with worldly cares and with an imagination quite undisciplined. Quite naturally they fail to get spiritual satisfaction; they are disappointed, and say that they cannot meditate. Of course they cannot. Nobody could meditate under such conditions. The serious will to meditate is indispensable. The mind must somehow be prepared for meditation, and there must be some real concentration on the subject chosen or on the matter read from a book. And there must be some patience. One cannot expect extraordinary things at once or always. The mind has to go through a process of education and of evolution. So does the spiritual side of man.

Tyros in meditation will find "Mit Gott Allein" a good book to begin with. Those who are in earnest about meditation should study the theory of it, but even those who know nothing about the theoretical technique will have no difficulty about making a profitable meditation with a text-book like this.

The second volume reached the reviewer after he had dealt with the first. What has been said about the first volume can be honestly and fully predicted also of the second. Though such books make meditation easier for those of good will, they do not make it quite effortless. No books can make meditation easy for the multitude. Anything that will make meditation easier and more common and less discouraging and surer of results for the many deserves welcome and commendation. These two volumes, therefore, are sincerely recommended to those who have the good will required for meditation.

FR. W.

The Vocation of Aloysius Gonzaga. By Fr. Martindale, S.J. (B. Herder Book Co., St. Louis, Mo.)

It is a great relief and source of gratification to us poor mortals of these present times to find that, after all, the Saints were human. The majority of the biographies of Saints given us in past years have decked out these heroes of God in such glowing and more than human sanctity that we began to wonder if the Saints were natural, or if it were at all possible for frail creatures like ourselves to attain to any part of the holiness that was theirs. But, thanks to the sensible biographers of our own day, we are beginning to learn that the Saints were of the same flesh as ourselves.

Fr. Martindale is such a biographer. In "The Vocation of St. Aloysius Gonzaga" he gives us a Life of that Saint which is lacking in all the femininity and "mush" that has characterized earlier Lives. In other words, he makes him out to be the virile character that he really was; he shows him to be human without removing from him that cloak of sanctity that he so deservedly earned and owned. The author is to be congratulated on this splendid Life, for he gives us the means of appreciating and loving the Saint whom Pius XI has made the patron of the youth of our day. The volume is a scientific work of the first order, as well as an admirable biography. It deserves the consideration of the learned, as well as of the pious and devout soul.

IMPORTANT SUBJECTS IN RECENT REVIEWS

THEOLOGY

"The Value of St. Thomas' Arguments for the Existence of God," by A. M. Pirotta, O.P., in *Ephemerides Theologicae Lovanienses*, January, 1928.

"The Desire of Happiness as an Argument for the Existence of God," by G. M. Manser, O.P., in *Divus Thomas*, December, 1927.

"The Age of Mankind According to Theology and Geology," by J. M. Schneider in *Divus Thomas* (Fribourg, Switzerland), September, 1927.

"The Grace of the First Man," by E. Hugon, O.P., in *Angelicum* (Rome), December, 1927.

"Orthodox Greek Theology on the Dogma of the Redemption," in *Eph. Theol. Lovanienses*, October, 1927.

"The Satisfaction of Christ in the Writings of St. Ambrose," in *Bulletin de Littérature Ecclesiastique* (Toulouse), July, 1927.

"The Institution of the Sacraments and Especially of Confirmation According to Alexander of Hales," in *Antonianum* (Rome), October, 1927.

"The Revival of the Sacraments," by A. Haynal, O.P., in *Angelicum*, December, 1927.

"The Teaching of William of Ockham on the Real Presence and Transsubstantiation," in *Antonianum*, January, 1928.

"Immolation in the Mass," by J. Brodie Brosnan in *The Irish Ecclesiastical Record*, December, 1927.

"The Summa de Pœnitentia of St. Raymond de Pennafort," by A. Teetaert, O.M.Cap., in *Eph. Theol. Lovanienses*, January, 1928.

"The Concept of Morality," by C. Mindorff, O.F.M., in *Antonianum*, October, 1927.

"Venial Sin and Imperfection," by E. Ranwez in *Eph. Theol. Lov.*, January, 1928.

"Lying and Liars," by J. Creusen, S.J., in *Nouvelle Revue Théologique*, (Tournai, Belgium) January, 1928.

"Love, Marriage and Chastity," by E. Mersch, S.J., *ibid.*

"The Beginnings of the Thomistic School," by A. Bacic, O.P., in *Angelicum*, December, 1927.

"The Kingship of Christ: How it Began and What it Stands For," by H. G. Benevot in *Irish Eccl. Record*, March, 1928.

"The Crucifixion of Christ on the 14th of Nisan," by K. Schoch in *Biblica*, January, 1928.

"The Fruits of the Mass," by G. Rohner in *Divus Thomas*, March, 1928.

"The Concept of Martyr," by E. Hocedez, S.J., in *Nouvelle Rev. Théol.*, March, 1928.

"The Theory of Autonomous Conscience," by A. O'Neill, O.P., in *Irish Eccl. Record*, March, 1928.

SCRIPTURE

"Prophecy in the Old Testament," by Father Oudenrhiijn, O.P., *Biblica*, October, 1927.

"The New Edition of the Vulgate," by A. Kleinhaus, O.F.M., in *Antonianum*, January, 1928.

"The Human Appearance of Christ," in *Pax* (Caldey), Winter, 1927-28.

"The Confession of St. Peter," by H. Guenser in *Eph. Theol. Lovanienses*, October, 1927.

"Dr. Otto Bardenhewer's Commentary on the Epistle to the Romans," in *Biblica*, October, 1927.

"Syriac Translation of the Commentary of Theodore of Mopsuestia on St. John's Gospel," by X. Ducros in *Bulletin de Litt. Ecclésiastique*, November, 1927.

"Some Critical Notes on Psalm 17," by E. J. Kissane in *Biblica*, January, 1928.

"The Book of Esther in the Light of History," *ibid.*

"The Parables of Jesus," by L. Cerfaux in *Nouvelle Rev. Théol.*, January, 1928.

HISTORY

"Belloc's History of England," in *Pax*, Winter, 1927-28.

"Life and Times of John England, First Bishop of Charleston," in *Thought*, December, 1927.

"Pliny and Trajan," by A. L. Mavcock in *The Catholic World*, January, 1928.

"Some Thoughts on the 'New' History," by Felix Hope, *ibid.*

"The Gospel Book of St. Margaret of Scotland," by Agnes Henderson in *The Catholic World*, February, 1928.

"The Rehabilitation of Sir Thomas More," by the Archbishop of Hierapolis in *The Month*, January, 1928.

"Bellarmine," by the Archbishop of Hierapolis in *The Month*, February, 1928.

"Newman and the Catholic University of Ireland," by L. McKenna, S.J., in *Irish Eccl. Record*, March, 1928.

RELIGION, APOLOGETICS

"The Promise of Permanence in the Church," by Joseph Rickaby, S.J., in *Thought*, December, 1927.

"Adaptations of Christianity Among the Jacalteca Indians of Guatemala," by Oliver La Farge, 2nd, in *Thought*, December, 1927.

"The Failure of the World Conference on Faith and Order," by Michael P. Cleary, O.P., in *Irish Eccl. Record*, January, 1928.

"Newman As An Apologist," in *Blackfriars*, January, 1928.

"Hinduism, Ancient and Modern," by Thomas F. McNamara in *Irish Eccl. Record*, March, 1928.

"The Organs of the Church's Infallibility," by F. M. Toal in *Australian Catholic Record*, January, 1928.

"The Problem of Conversion," by S. Hogan, O. P., *ibid.*

"Christianity in Japan," by John Laures, S.J., in *The Catholic World*, February, 1928.

ASCETICAL, MYSTICAL

"Several Recent Works on Mysticism," in *Blackfriars*, January, 1928.

"St. Thomas' Teaching on Christ As Our Model," by Matthias Halfell in *Divus Thomas*, December, 1927.

"The Father of English Mysticism," by G. D. Meadows in *The Catholic World*, January, 1928.

"Catholic Spirituality," by A. O'Rahilly, in *The Month*, February, 1928.

"Bl. Bernadette's Path to Holiness," by H. Thurston, S.J., *ibid.*

"John of Avila," by J. M. de Buck, S. J., in *Nouvelle Revue Théologique*, January, 1928.

PHILOSOPHY

"Revival of Catholic Philosophy in Germany," by Max Jordan, Ph.D., in *The Catholic World*, February, 1928.

"The Authority of the Expert," by M. C. D'Arcy in *Thought*, December, 1927.

"Learning and Teaching According to Scholastic and Modern Philosophy," by M. Thiel, O.S.B., in *Divus Thomas*, September, 1927.

"Intimations of Kant in the Philosophy of Locke," by Michael J. Mahoney, in *Thought*, March, 1928.

"The World, the Atom and Living Bodies," by Joseph Gredt in *Divus Thomas*, March, 1928.

"Thomistic Teaching on Individuality," by Dr. P. M. Thiel in *Divus Thomas*, March, 1928.

EVOLUTION

"The Bee and Evolution," by Rt. Rev. Alexander MacDonald, D.D., in *Thought*, December, 1927.

"Darwinism As It Stands Today," *ibid.*

"The Missing Link," by A. Reynaud, Ph.D., in *The Catholic World*, January 1928.

"The New Darwinism in 1927," by J. A. Richey, *ibid.*, February, 1928.

EDUCATION

"Thomas Edward Shields, Apostle of Progress in Education," by P. J. Marique in *Thought*, December, 1927.

"Education in America," by J. T. McMahon in *Australasian Catholic Record*, January, 1928.

LITURGICAL

"The Baptismal Font," by Dom Christopher Bailey, O.S.B., in *Caldey Notes*, February, 1928.

"The Rite of Mass," by G. Rohner in *Divus Thomas*, September, 1927.

"The Singing of the Gospel at Solemn Mass," by J. B. O'Connell in *Irish Eccl. Record*, January, 1928.

"The Christian Altar," by E. de Moreau, S.J., in *Nouvelle Rev. Théol.*, March, 1928.

LITERATURE

"Fiction," by W. T. Kane in *The Month*, December, 1927.

"The Life and Times of Edgar Allan Poe," in *Thought*, December, 1927.

"Imagery in Literature," by Stephen Brown, S.J., in *Catholic World*, January, 1928.

"Robert Southwell, Martyr Poet," by A. Klaas, S.J., *ibid.*

"Katherine E. Conway," by Annette S. Driscoll, *ibid.*

"Recollections of Father Ryan," by H. G. Heagney, *ibid.*

CANON LAW

"The Distinction Between Real and Personal Privileges," by S. d'Angelo in *Apollinaris* (Rome), January, 1928.

MISCELLANEOUS

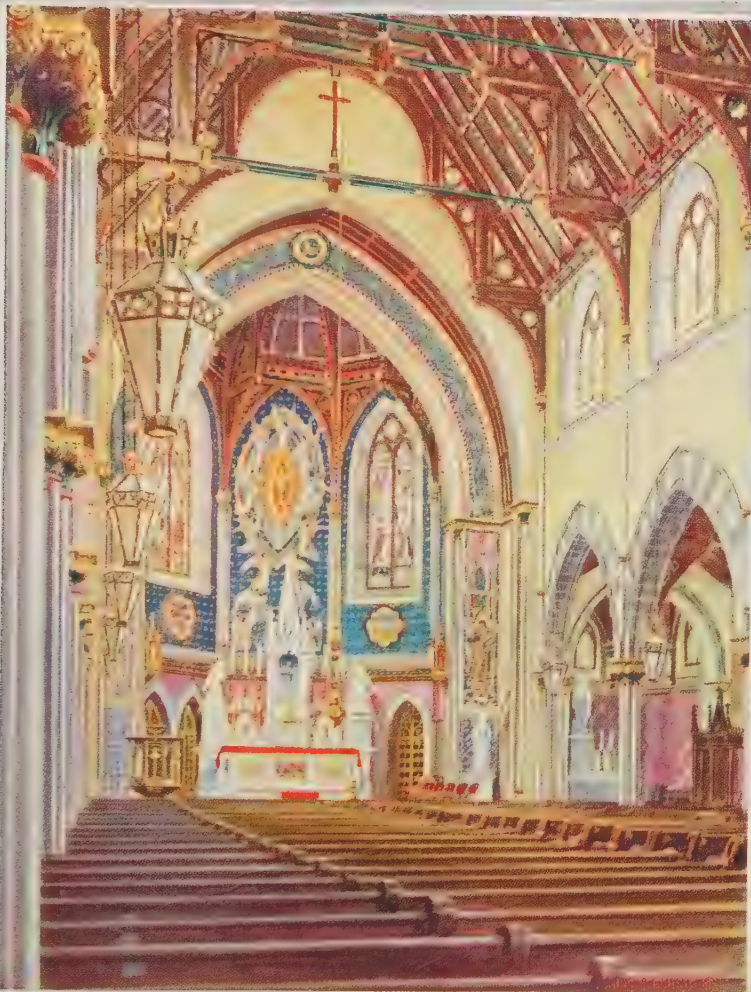
"St. Thomas' Commentary on Aristotle's Politics," by Prof. Alfred O'Rahilly in *Irish Eccl. Record*, December, 1927.

"The Origin of Sound Democratic Principles in Catholic Tradition," by M. F. X. Millar, S.J., in *Thought*, March, 1928.

"Catholic Economics," by D. A. MacLean, Ph.D., in *The Month*, December, 1927.

"Enormities of Modern Religious Art," by Eric Gill in *The Month*, January, 1928.

"The Church and the Catholic Scholar: Their Mutual Helpfulness," by Bishop Cusin in *Bulletin de Litt. Ecclésiastique*, January, 1928.



Very Rev. Msgr. Cornelius F. Crowley, V. F.

*I*T was the year of the Eucharistic Congress and the Church to be decorated was that of the Blessed Sacrament. These two factors to a great extent determined this unusual decorative scheme for the Church of the Blessed Sacrament, New Rochelle.

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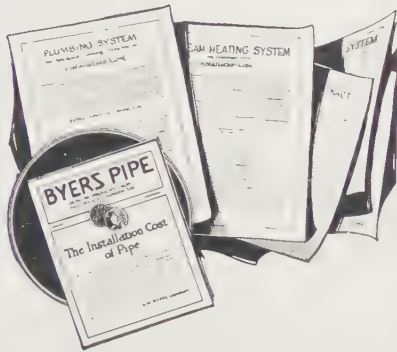
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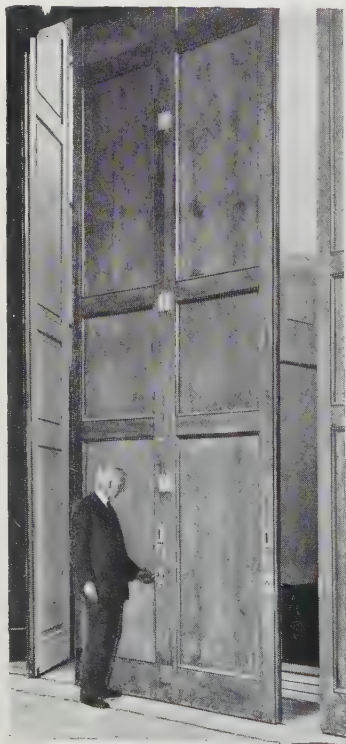
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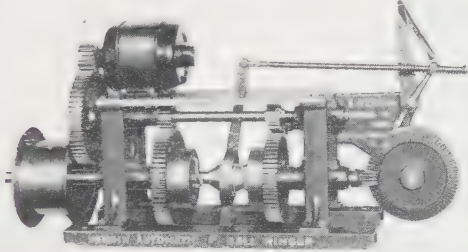
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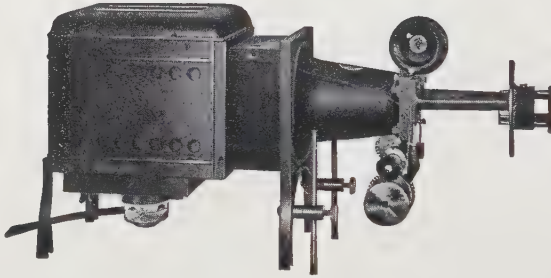
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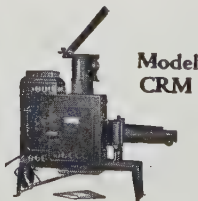
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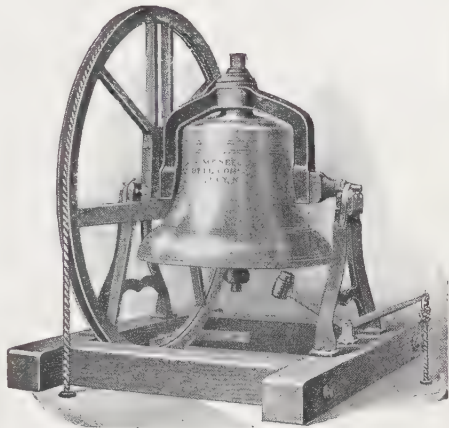
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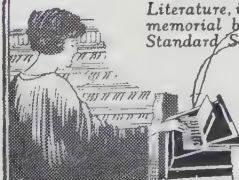
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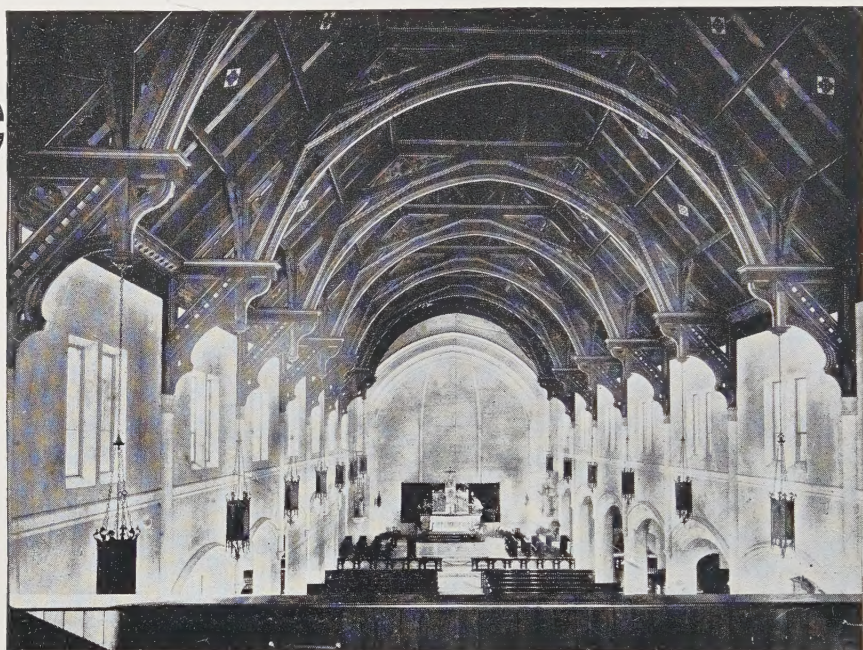
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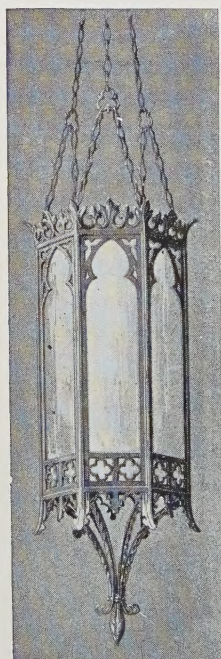
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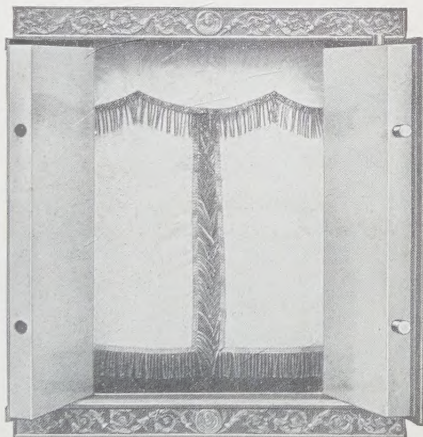
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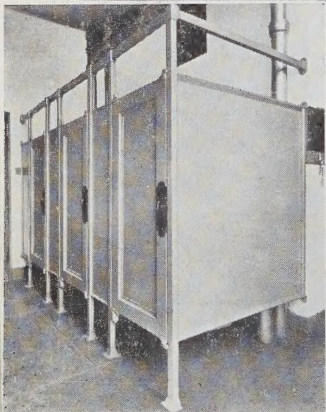
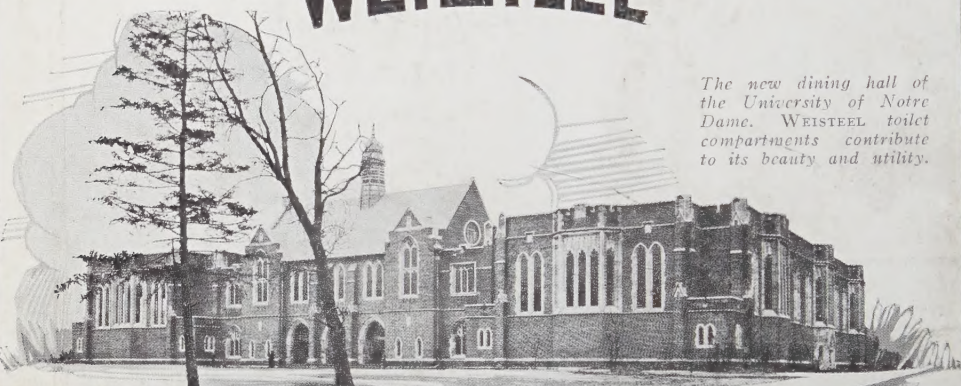
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